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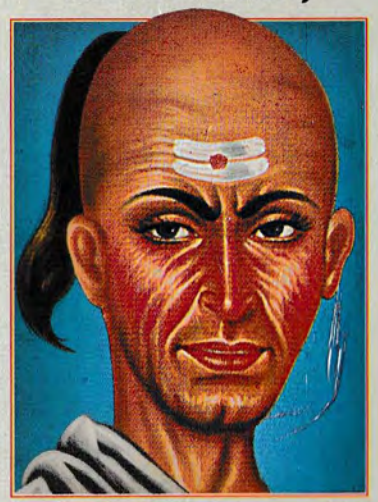

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ACHARYA CHANAKYA

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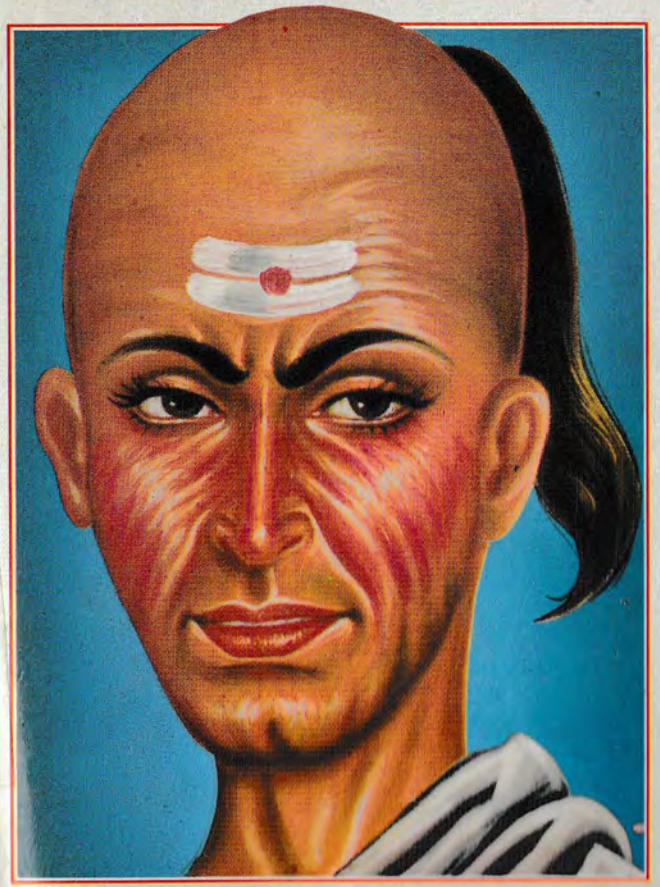

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CHANAKYA-NEETI

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ORIGINAL - WRITER

ACHARYA CHANAKYA (KAUTILYA)

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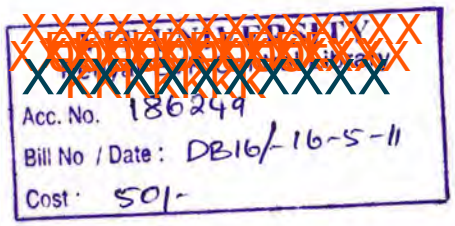

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TWO WORDS

Acharya Chanakya was the great soul who bounded smaller states in the bond of unity when the country was rallying against the invasion of Greeks. Alexander the Great, with a dream of world conquest, was advancing towards Magadha after subjugating the smaller states of India. At such a time Acharya Chanakya inspired the smaller states to be unified forgetting their mutual enemities and conflicts and thus succeeded in repelling the invader Alexander the Great from the Indian soil.

The mighty ninth King Mahanada of Nanda Dynasty led a lustful life. Acharya Chanakya took a vow to destroy the king Mahananda. In persuation of his vow Chanakya enthroned Chandragupta Maurya on the throne of Magadha and formulated the policies for the smooth and just administration by assuming the responsibilities of Prime Minister. The great scholar, Acharya Chanakya himself remained in a hermit but made available the pleasures and glory of palaces to the subjects of Mauryan empire. When Acharya realised, that he has fulfilled his responsibilities as Prime Minister and the base of Chandragupta Maurya's empire has been sufficiently strengthened he bestowed the responsibilities of prime ministership to a able and worthy person and himself proceeded to forest for penance.

Acharya Chanakya is like a glorified sun among the commentators of politics, religion, state craft and economics. Even today the recognition and importance of Chanakya Neeti is the same as it was two thousand years ago and will remain the same in the forthcoming ages. The Chanakya Neeti would always be a mile stone for humanity till the existence of social structure and human wisdom.

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CHANAKYA ON THE PAGES OF HISTORY

The history of India is full of stories of kings and emperors. But there are some kings who have left unerasible impressions in the pages of history.

One of them was Shaktar with whom the name of Pandit Chanakya is associated.

Once as the army chief Shaktar went to the forest he saw a person, dark, thin as a skeleton picking up the kush grass and putting the spinned curd in their roots.

'Watering the kush! You look like a ritualistic Pandit?'

'No! I am a brahman but not the orthodox ritualistic one! I am not watering them but I am destroying them completely. I am putting the spinned curd in their roots so that they could not grow again.'

Looking astonishingly at the dark brahman the army chief asked 'you are doing the noble task. Do you get something in return?'

'It is not necessary in this world to get something in reward of everything. Only a fool expects to get a reward for everything.'

'And you...?'

The brahman laughed loudly. His bright white teeth were shining significantly on his black face. He took a deep breath and said–

'Look O noble One! I was on my way to home after teaching my students for years. My parents have fixed my marriage. I was going on my way but–

These thorns blocked my way by pricking my feet. As a result of it I could not reach my home in time. Now I am destroying them by root.

'But why?'

'Noble one! The person who does not eliminate his enemy and hurdles, completely ensures his own destruction'. Army Chief Shaktar remained astonished. He was looking at this extra ordinary man. This ugly person had disturbed all the strings of his soul and had scratched his old wounds.

Total destruction of the enemy!

Enemy!

King Nanda too is his enemy. He has ruined him.

Should he too destroy his enemy completely as per the teachings of this brahman?

Today this brahman has given him a new lesson. No body has told him about it. Looking at the face of that brahman he said–

'O! Pandit! You have tolerated so much pain and laboured so much. Would it not be wise enough to wear the shoes? It could have saved you from the pain as well as from labour'.

'Royal One! Why you forget that it is not a thing for a specific person I am thinking all this for mankind. It could easily be done if I wish to save myself from these thorns but there are–

–innumerable poor people before me who walk bare footed. These thorns will keep on growing and pricking the feet of those poor ones. Will someone come forward to their help?

No! No! Royal one! Neither the king will hear their cries. They are so poor that they could not buy shoes for themselves....I have to think for them too'.

'O! Brahman you are great.'

'No! I am not great but infact you are great. You look

like a royal one. Why are you looking so disappointed even then'?

'O! Pandit! you have guessed rightly. I am the ill fated king of Magadh' 'Shaktar'.

'Are you the truthful Shaktar?' Chanakya saluted the king immediately and kept on looking at his face.

'Noble brahman! It is quite evident from your face that you are a brahman–but your name-and why are you saluting me despite being a brahman?'

O! King! I am Vishnugupta Chanakya–and I have heard about you a lot–you are wise. I have saluted you the king but your wisdom. It is the duty of a wise person to salute the wiser than him.

'You seems quite a learned one but why are you so poor? I can not see you in this condition. Come with me..'.

'Royal one! Remember one thing–I can die as a poor-but can not serve anyone'.

At that moment a minister who was standing nearby came forward and said–

'Look brahman! Tomorrow morning our king wants to give alms-for that we were searching for a brahman. Now you are found and it seems we have got everything.

'But I can not remain under any bindings.'

'Pandit Jee! you will not be bound under any bindings–you are free and shall remain free. I can not see you wandering in the forest like that. I will take you along with me. I will open a school for you in Pataliputra. General public will be benefitted by this-so many will be saved from growing in the dark. I expect O! Brahman, that you will certainly accompany me!'

From this point, starts the true life story of great scholar Chanakya.

This poor and simple pandit started towards the city from forest. Royal Shaktar, who was the arch opponent of King Nanda, himself took him to the royal court.

[2]

Emperor Nanda was one of the greatest and bravest king of his time. Royal Shaktar, who was also the army chief, took Chanakya to the royal court and seated him among the brahmans whom the king was due to give alms.

The royal priest came to king Nanda and said, 'Look O! King! all the brahmans are waiting for you. Come! give alms to them!'

'Certainly O! Priest! It is our religious duty to give alms to the brahmans.' saying this king Nanda came towards the brahmans.

Suddenly he saw Chanakya sitting in the front row. Such a black and ugly man! What sort of a pandit he is–

No–No–such a ugly person can not be a pandit–can not be! exclaimed Nanda a disgusted.

'O! King–He is Pandit Chanakya.'

'No! No! such a dark and ugly person can not possibly be a pandit. You people are making fool of me. Remove him-throw him out of my court–I consider it a sin even to look at him.'

Hearing these humiliating words from king Nanda Chanakya became full of rage.

His eyes were like oozing fire-black colour of his face had turned into red. Whole body was trembling with fury. Chanakya stood full of fury and roared like a lion–

'O! Shudra! you have become blind due to your might and pompous life. Today you have insulted a brahman in the open court.

A brahman and that too a guest. Both are the images of God. Even our Dharma Shastras have considered the guest as a image of God–And brahman–the child of Lord Brahma. You have committed a great sin by insulting the both.'

'Stop blabbering you black Chandal.' Even if you are a brahman–Don't you know that I am Emperor Nanda Pal–

None could dare to speak before me like that. I don't give punishment less than the death for such an act. You call yourself a pandit–that is why I feel pity on you–go away from my court immediately–otherwise I would be forced to throw you out.'

'King Nanda–you are not considering yourself great but proud. Today you have committed a sin–for that today a brahman takes a vow that–

I am unbinding my braid and will not bind it till I take revenge of his insult. Nor will I rest till that moment.'

Saying these words enraged Chanakya left the court looking at king Nanda in disgust.

When a brahman burns with the fire of revenge, he is not afraid of any might of this world.

All the army officers of king Nanda knew that none could live after insulting the king–and this dark brahman has insulted him in the open court-poor soul! how he could be saved?

King Nanda fell in deep thought. Everyone too in the court fell silent. Sadness of the king was a thing of worry for everyone but–

Pandit Chankaya was going out of Court thumping his feet with fury–the fury of king Nanda had totally vanished.

At that moment a vow of Pandit Parshuram of history was coming in the mind–who had killed innumerable kings in revenge and roamed about putting an axe on his shoulders in the grab of a Fakir. Only one aim was before him–

Revenge!

Revenge!

Parshuram is considered the most short tempered and bravest in the history of brahmans. That great pandit had established his name for his bravery burning in the fury of revenge in the whole world.

bur ruled (reigned) nowhere.

He could become a world conqueror if he would have

wished so. But no, nothing happened like that. Selfishness and greed had not even touched him.

Seeing the fury in the eyes of Chanakya like that of Parshuram king Nanda shivered with horror. Chanakya was going out of court-the dark and fearful future lurked before the eyes of Nanda.

Should he ask for forgiveness from this dark brahman?

No–No–No–it is never possible.

A king can not bow before a brahman. Someone challange me in my own home–how it could be possible–a simple man like him could dare to insult me in public–He is a traitor.

'Arrest him–Arrest–Don't let him go–Arrest him. He is a traitor–he should be hanged.'

Queen Kanchuki who was sitting besides him said–

'No! My Lord' Don't do such a folly. He is a brahman. It is not the Dharma of a king to raise hands on women and brahmans–if you will harm a brahman you will be called a criminal. If the brahman is not a traitor then you will be considered a criminal..... .

In this way you too will become a culprit.

'You are right Maharani–I had forgotten the knowledge of Dharma due to my anger. Indeed anger is the biggest enemy of man.'

King and Queen left the court–but everyone started thinking about that brahman. Specially Shaktar was feeling heavy in the heart. He was thinking again and again that what will happen to the vow of Pandit Jee?

There is no difference between the vows Parshuram and Chanakya–and that too the vow of a brahman–It is too horrible. A brahman either fulfills his vow or destroys himself completely.

Something like that was simmering in the heart of Shaktar too. Once king Nanda had him arrested too. Though he had freed him and made him the army chief afterwards–but who will wash off the blot of defamation.

Only the fire of revenge could extinguish it. If Chanakya has to pay off this king for his insult he too has to settle his own score. King Nanda! Now the bad days have begun for you.

[3]

Chandragupta was the young lad of Mauryan family.

His father was the highly placed officer in the army of Magadh–but due to some reasons had left the job and came back to his home. The kings have a tendency of humiliating their servants–Chandragupta's father could not tolerate it–so when the king insulted him in the court he left the job and took a vow that his son would certainly avenge for his insult.

Chandragupta was still young. None was there to counsel him. So he was very much worried thinking about the ways to avenge the insult from the king. It was not a easy task.

Chanakya went straight away to Patliputra from the court of king Nanda. When Queen Mura saw a hermit brahman in her palace, she was very pleased.

No one knew about the secret grief of Queen Mura which she could not tell anybody. Her grief was slowly and silently burning her.

First of all grieving Mura fed the hungry brahman then considering him her guru, started to tell about her sorrows. Chanakya felt very much moved seeing the tears in the eyes of woman.

He assured the lady to help her in any condition.

Meanwhile Chandragupta too had come back after his play.

Firstly he was surprised to see a unknown person in his house-he then saluted him and said–

'From where have you come Acharya. May I know your name?'

'Son, my name is Acharya Vishnugupta Chanakya.'

'Are you the same great scholar Acharya Chanakya about whom Shaktar had told that he is the Acharya of Arthashastra in the university of Taxila.'

Chandragupta bowed reverently to his feet. 'Yes son! I am the same Acharya Chanakya.'

'Shaktar was telling that you have vowed to destroy king Nanda.'

'Yes son, that is why I have unbinded my braid and would bind it only when I destroy that proud and sinful king completely.'

'But you are a brahman. How will you organize the army to destroy such a mighty king?'

'Chandragupta–though I do not have–the army–money and kigndom but I possess a brain–by which I can destroy the mightiest–, wisdom is the root of might–my son'.

'Dear Chandragupta will you be with me?'

'Me–Me–the voice of Chandragupta stammered.'

'Yes Chandragupta–the lines of your forehead are telling that someday you will become great–become a king'.

'Acharya! what are you saying?'

'The same what is destined. Seven lines of your forehead are clearly telling me that one day you will become a great Emperor. It seems to be impossible–a dream but I will change this impossible task into a reality–will fulfill these dreams.

These words came out of Chanakya and Chanakya Neeti (Niti) took birth.

Chanakya got Chandragupta admitted in the Greek army immediately.

It was the time when Taxila university was famous all over the world.

That was the time when Alexander had invaded India. Taxila was under the rule of King Puru.

Chanakya Neeti (Niti) was created at the time–when

India was invaded by the foreigners and internal conflicts of Indians among themselves became the root cause of their plight.

Chanakya needed such a brave man who could complete his great task by following his principles.

Chandragupta!

He was the only young man in the eyes of Chanakya who could bear this burden. The world watched and became witness to the fact that the same simple young Chandragupta was transformed by wisdom into Emperor Chandragupta. Chanakya kept on guiding Chandragupta, remaining himself in a hermitage.

He kept on doing everything in the army as per his instructions. He secretely used to visit Acharya in the darkness of night with the secrets of army.

As soon as the invasion of Taxila was planned all the scholars of the city came to Acharya to know about the fate of that great city.

'Friends! Don't worry. Whatever the situation may prevail I can say confidently that this war will not take place here.'

'Why so? Do you consider king of Taxila, a coward-who will not fight with Alexander? 'I can not say this. But considering the present situation I still maintain that no war would take place here.'

Prediction of Acharya Chanakya proved true. All the scholars saluted him in reverence.

On the other hand he started gathering army secrets through Chandragupta.

Citizens of Magadh heard about the retreat of great army of Alexander from Taxila itself.

Nobody could guess that it was the result of Chanakya Neeti (Niti) only. Though Chanakya was in Magadh but his spies were active in Taxila.

Chief of these activities was Chandragupta and–

a new explosion took place

It was–

Revolt in the army of Alexander. Historians consider it a simple event. But they do not know that it became possible due to the power which is known to us till date as Chanakya Neeti.

Revolt in the army of Alexander was the result of activities of Chandragupta and his followers.

This was the policy of Chanakya.

Chandragupta had learnt all the tactics of war in this fight.

It was the heartiest wish of Chanakya that Chandragupta should gain all the knowledge of warfare.

Beginning his new policy and design Chanakya got Chandragupta admitted in the army of king Nanda.

The trick which was adopted for the revolt in Alexander's army–was being used in the army of King Nanda.

And Chandragupta became successful in creating revolt in the army of King Nanda with the help of Chanakya Neeti.

And then the history took a new turn. More than half of King Nanda's army came in favour of Chandragupta.

King Nanda became alone.

Chandragupta established his own suzerainity over the kingdom of King Nanda with the might of Chanakya Neeti...and King Nanda was made a prisoner.

Then the simple lad Chandragupta became Emperor Chandragupta. King Nanda was presented before Emperor Chandragupta in chains.

Great scholar Chanakya was sitting before King Nanda at that moment. King Nanda remained astonished. It was the same dark ugly brahman who was one day insulted by him. He fell in the feet of Chanakya and begged for his life.

"King Nanda, not to forgive a enemy is the most important part of Chanakya Neeti. You had once despised my appearance but overlooked my wisdom. In revenge of

that humiliation I bestow upon you the penalty of death."

'Great scholar could you possibly not forgive me?'

There is no such word as forgiveness, for the enemy in the Chanakya Neeti.

King Nanda was hanged.

Simple young man Chandragupta became Emperor Chandragupta. It was the biggest victory of Chanakya Neeti.

Now here you yourself will go through this Chanakya Neeti.

●●●

CHAPTER - I

प्रणम्य शिरसा विष्णुं त्रैलोक्याधिपतिं प्रभुम्।
नानाशास्त्रोद्धृतं वक्ष्ये राजनीतिसमुच्चयम्॥

I bow in front of God Vishnu who is the Lord of three different worlds and try to collect, the principles of statecraft extracted from different ancient books of knowledge, in this book of political Master.

अधीत्येदं यथाशास्त्रं नरो जानाति सत्तमः।
धर्मोपदेशविख्यातं कार्याकार्यं शुभाशुभ्॥

The man who begins to know good or bad and acts accordingly after reading this book will be known as the best man of the society.

तदहं संप्रवक्ष्यामि लोकानां हितकाम्यया।
यस्य विज्ञानमात्रेण सर्वज्ञत्वं प्रपद्यते॥

For the welfare of the society I will tell only those things by which the individual may get the total knowledge.

मूर्ख शिष्योपदेशेन दुष्टस्त्रीभरणेन च।
दुखितः संप्रयोगेण पण्डितोऽप्यवसीदति॥

(Preaching a dull pupil and supporting a wicked woman will result into unhappiness even to a wise person) Associating oneself with such persons will only cause grief.

दुष्टा भार्या शठं मित्रं भृत्यश्चोत्तरदायकः।
ससर्पे च गृहे वासो मृत्युरेव न संशयः॥

(Wicked wife, decietful friend, impolite servant and snake infested house may become a cause of death. There

is no doubt about it. A wise man should always avoid such type of company at any cost.

आपदर्थे धनं रक्षेद्दारात्रक्षेद्धनैरपि।
आत्मानं सततं रक्षेद्दारैरपि धनैरपि॥

One must save his money and wealth for bad days and also protect his wife more than money. But to safeguard himself one should sacrifice both money and wife. (Safety of oneself is the most important in any condition.)

आपदर्थे धनं रक्षेच्छ्रीमतश्च किमापदः।
कदाचिच्चलिता लक्ष्मीः सञ्चितापि विनश्यति॥

One must save money for his bad days. The movements of Goddess of wealth (Lakshmi) are unpredictable. Even the accumulated wealth can be destroyed in no time. But it does not mean that one should not save money. He should always be careful about money.

यस्मिन्देशे न संमानो न वृत्तिर्न च बान्धवः।
न च विद्यागमोऽप्यस्ति वासं तत्र न कारयेत्॥

One shouldn't live on a place where one may not get any respect, where he has no means of earning his livelihood, where one may not have any near relation living there already and where there may not be any chance of acquiring knowledge. Chance of one's progress is possible if above conditions exist.

धनिकः श्रोतियो राजा नदी वैद्यस्तु पंचमः।
पंच यत्र न विद्यन्ते न तत्र दिवसं वसेत्॥

One should not stay even for a single day where there are none of these fine facilities as follows –

a. Wealthy merchants
b. Learned scholars
c. An able and just king
d. Good physicians
e. And rivers for supply of water
f. These fine things are necessary for

the upliftment of the country and society.

लोकयात्रा भयं लज्जा दाक्षिण्यं त्यागशीलता।
पंच यत्र न विद्यन्ते न कुर्यात्तत्र संगतिम्॥

One should not live in a place where there is no possibility of livelihood, people are devoid of fear, there is no feeling of living in shame, charity and others magnanimity. In these lines Chanakya has stressed upon five important factors of a progressive society.

जानीयात्प्रेषणे भृत्यान्वान्धवान् व्यसनागमे।
मित्रं चापत्तिकाले तु भार्यां च विभवक्षये॥

Chanakya has established here the tests for the dear ones. A servant is tested when he does his duty diligently, the relatives are tested in one's distress and a friend is tested at the hour of need/emergency and the wife is tested when one becomes poor.

आतुरे व्यसने प्राप्ते दुर्भिक्षे शत्रुसंकटे।
राजद्वारे श्मशाने च यस्तिष्ठति स बान्धवः॥

A real friend is one who on the face of a grave crisis, famine, threat, of an enemy and in the court of the king or in the mourning stands by one's side. According to Chanakya these are the qualities of a real friend.

यो ध्रुवाणि परित्यज्य ह्यध्रुवं परिषेवते।
ध्रुवाणि तस्य नश्यन्ति ह्यध्रुवं नष्टमेव हि॥

One who forgoes the certainties and runs after the illusions looses even the certain. The uncertains are destroyed on their own. And in the end one is left with nothing at all. According to Chanakya it is never good to chase the uncertain. In short one in hand is better than the two in the bush.

वरयेत्कुलजां प्राज्ञो विरूपामपि कन्यकाम्।
रूपशीलां न नीचस्य विवाहः सदृशे कुले॥

A wise man is he who does not hesitate marrying an ugly looking girl if she is of a reputed family. He should never marry a girl of a unreputed family even though she may be extra-ordinarily beautiful. A matrimonial alliance between families of equal status are always preferable.

नखिनां च नदीनां च शृंङ्गिणां शस्त्रपाणिनाम्।
विश्वासो नैव कर्त्तव्यः स्त्रीसु राजकुलेषु च॥

River, man in arm, animals with long paws and horns, women and the members of the royal family should never be taken for granted. Those who do not follow these principles suffer the adverse consequences.

विषादप्यमृतं ग्राह्यममेध्यादपि कांञ्चनम्।
नीचादप्युत्तमां विद्यां स्त्रीरत्नं दुष्कुलादपि॥

One should not hesitate if available to extract nectar of even from poision and gold even from filth. One should not mind to procure knowledge even from a mean person and marry a worthy girl even from a low family. A wise man always procure good qualities even from a bad company.

स्त्रीणां द्विगुण आहारो लज्जा चापि चतुर्गुणा।
साहसं षड्गुणं चैव कामश्चाष्टगुणः स्मृतः॥

A women has double of appetite, four times more shyness, six time more courage and eight times more sexual desire in comparison to a man. Chanakya has defined here the characteristics of common women in comparison to men.

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everywhere. Every forest does not have sandal wood trees. Nobility is not found everywhere.

पुत्राश्च विविधैः शीलैर्नियोज्याः सततं बुधैः।
नीतिज्ञाः शीलसंपन्ना भवंति कुलपूजिताः॥

Wise men always engage their sons in good deeds. A wiseman knows that like this their sons may become the jewels of their families.

माता रिपुः पिता शत्रुर्बालो याभ्यां न पाठ्यते।
सभामध्ये न शोभेत हंसमध्ये बको यथा॥

The parents who don't provide a good education to their son are their own enemies. An uneducated man, among the educated one's looks like a crow among the swans.

लालनाद्बहवो दोषास्ताडनाद्बहवो गुणाः।
तस्मात्पुत्रं च शिष्यं च ताडयेन्नतु लालयेत्॥

One's son/disciple need more admonition and less affection, because excessive affection breeds flaws and admonition of good qualities.

श्लोकेन वा तदर्द्धेन तदर्द्धार्द्धाक्षेरण वा।
अवन्ध्यं दिवसं कुर्याद्दानाध्ययनकर्मभिः॥

One should always read any "shloka" or half or part of it or even a letter of it daily. This way studying and giving alms, one should utilise one's each day.

कान्तावियोगः स्वजनापमानो रणस्य शेषः कुनृपस्य सेवा।
दरिद्रभावो विषमा सभा च विनाऽग्निनैते प्रदहन्ति कायम्॥

A separation from the beloved "an insult by the close relations, unpaid debt, service to a wicked king and poverty burn the whole body without fire.

नदीतीरे च ये वृक्षाः परगेहेषु कामिनी।
मन्त्रिहीनाश्च राजानः शीघ्रं नश्यन्त्यसंशयम्॥

The trees growing at the bank of the river, the woman staying in someone else's house and the king without council of advisers destroy soon. Thus the tree on the bank of a river can not last long. Similarly any woman staying in somebody else's house cannot maintain her chastity for long. A king without his ministers does not have rich advice and this may cause his down fall.

बलं विद्या च विप्राणा राज्ञां सैन्यं बलं तथा।
बलं वित्तं च वैश्यानां शूद्राणां च कनिष्ठिका॥

Best knowledge is the power of brahmans, army is the power of a king, wealth is the power of trader class and service ability is the power of lower class.

निर्धनं पुरुषं वेश्या प्रजा भग्नं नृपं त्यजेत्।
खगा वीतफलं वृक्षं भुक्ता अभ्यागता गृहम्॥

The prostitute deserts a customer when he becomes poor. The subejcts desert a powerless king. In the same manner the bird deserts a tree when it become's fruitless and the guest leaves the house of the host after having food. It can be said in short that no body cares for anyone without purpose.

गृहीत्वा दक्षिणां विप्रास्त्यजन्ति यजमानकम्।
प्राप्तविद्या गुरुं शिष्या दग्धारण्यं मृगास्तथा॥

"The Brahmans" leave their host after getting their alms, the disciples leave their teacher after finishing education and all the animals leave a jungle when fire breaks out there. It is foolishness to stay after completion of one's purpose.

दुराचारी दुष्टदृष्टिर्दुरावासी च दुर्जनः।
यन्मैत्री क्रियते पुंसा स तु शीघ्रं विनश्यति॥

If a person deals with a person of a bad character who always thinks of sin, one who lives in bad company and one who is wicked, his friend will be destroyed soon.

समाने शोभते प्रीती राज्ञि सेवा च शोभते।
वाणिज्यं व्यवहारेषु स्त्री दिव्या शोभते गृहे॥

Friendship among the equals and service to the king is good. It is good for the traders class to be in business and for a noble, lady it is good to remain in the house.

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CHAPTER - III

कस्यदोषः कुले नास्ति व्याधिना केन पीड़िताः।
व्यसनं केन न प्राप्तं कस्य सौख्यं निरन्तरम्॥

Whose family is blemishless? who is not suffered by diseases? who does not suffer grief and who is continuously happy? There is nobody. These are the bitter facts of life. Infact grief and misery are the part and parcel of every human being.

आचारः कुलमाख्याति देशमाख्याति भाषणम्।
संभ्रमः स्नेहमाख्याति वपुराख्याति भोजनम्॥

Manners betray one's family. The language betrays country. Hospitality betray's one's love and the physique betrays one's food intake. So everybody must be careful about these things.

सत्कुले योजयेत्कन्यां पुत्रं विद्यासु योजयेत्।
व्यसने योजयेच्छत्रुमिष्टं धर्मेण योजयेत्॥

Marry your daughter into a noble family and employ your son into studies, engage your friends in good deeds and fix your enemy in evil practices. Chanakya constituted all these above things as a must "Job." Thus Chanakya has shown a right path in this manner.

दुर्जनस्य च सर्पस्य वरं सर्पो न दुर्जनः।
सर्पो दशति काले तु दुर्जनस्तु पदेपदे॥

Between the wicked and the snake is less evil in comparison for it stings once, but the wicked stings on every

step. Therefore according to Chanakya wicked is more dangerous than even a poisionous snake.

एतदर्थं कुलीनानां नृपाः कुर्वन्ति संग्रहम्।
आदिममध्यावसानेषु न त्यजन्ति च ते नृपम्॥

The heads of the noble family never decieve anybody till their last breath. Therefore kings prefer to keep them in their courts. They are the most reliable persons.

प्रलये भिन्नमर्यादा भवन्ति किल सागराः।
सागरा भेदमिच्छन्ति प्रलयेऽपि न साधवः॥

At the time of devastation the sea may leave its boundry but the heads of noble family never go out of their boundries. They remain the same, in all situations.

मूर्खस्तु परिहर्तव्यः प्रत्यक्षो द्विपदः पशुः।
भिनत्ति वाक्यशल्येन अदृशं कण्टकोयथा॥

One should stop contact with the fools considering them as the two legged animals, because they sting us by their senseless speech as though they are piercing an invisible thorn.

रूपयौवनसम्पन्ना विशालकुलसम्भवाः।
विद्याहीना न शोभन्ते निर्गन्धा इव किंशुकाः॥

Inspite of having a well gifted physique, beauty, charm and hailing from a good family, a man is uneducated he is as useless and unimpressive as flowers of 'Palash', which have only the colour but no fragrance.

कोकिलानां स्वरो रूपं स्त्रीणां रूपं पतिव्रतम्।
विद्यारूपं कुरूपाणां क्षमा रूपं तपस्विनाम्॥

The beauty of Cuckoo lies in its voice and that of a woman in her wifely faithfulness to her busband. The beauty of ugly lies in their learning and that of sanyasi in the forgiveness.

त्यजेदेकं कुलस्यार्थे ग्रामस्यार्थेकुलं त्यजेत्।
ग्रामं जनपदस्यार्थे आत्मार्थे पृथ्वीं त्यजेत्॥

Always sacrifice a person for the sake of the family, a family for a village, a village for the state, but for the self sacrifice the whole world.

उद्योगे नास्तिदारिद्यं जपतो नास्ति पातकम्।
मौने च कुलहो नास्ति नास्ति जागरिते भयम्॥

Enterprise vanishes the poverty and chanting of God's name dissipates sin, silence ends quarrel and awakening removes fear.

अतिरूपेण वें सीता अतिगर्वेण रावण!।
अतिदानाद्बलिर्बद्धो ह्यतिसर्वत्र वर्जयेत्॥

The excessive beauty caused Sita to be abducted, The excessive arrogance caused Ravan's death in the war and excessive charity disposed the king Bali. Excess of everything is always harmful.

को हि भारः समर्थानां किं दूरं व्यवसायिनाम्।
को विदेशः सुविद्यानां कोऽप्रियः प्रियवादिनाम्॥

Nothing is burdensome for a competent person. No place is far away for a trader, no land is foreign land for a scholar and no one is stranger for a man with sweet tongue. In short it can be said that nothing is impossible for a competent person, He can overcome all the difficulties in the way of his progress.

एकेनापि सुवृक्षेण पुष्पितेन सुगन्धिना।
वासितं तद्वनं सर्वं सुपुत्रेण कुलं यथा।

One worthy son is enough to bring glory to the whole family, like a well blossomed and sweet smelling flower is enough to turn the whole garden fragrant. Nor the quantity but the quality counts everywhere.

एकेन शुष्कवृक्षेण दह्यमानेन वह्निना।
दह्यते तद्वनं सर्वं कुपुत्रेण कुलं तथा॥

Just as one tree on catching fire can turn the whole orchard to ashes similarly one incompetent bad son can ruin the entire family.

एकेनापि सुपुत्रेण विद्यायुक्तेन साधुना।
आह्लादितं कुलं सर्वं यथा चन्द्रेण शर्वरी॥

A wise, well educated and worthy son alone is enough to bring glory to the family as the lonely moon alone is enough to light the night. So it is the duty of wise men to make his son worthy and scholar.

किं जातैर्बहुभिः पुत्रैः शोकसन्तापकारकैः।
वरमेकः कुलालम्बी यत्र विश्राम्यते कुलम्॥

There is no use of producing many sons, causing worry and sorrow. Only one worthy son is enough who may support the whole family.

लालयेत्पपंच वर्षाणि दशवर्षाणि ताडयेत्।
प्राप्ते तु षोडशे वर्षे पुत्रे मित्रत्वमाचरेत्॥

Bring up your son with affection till the age of five years old, then be strict with him for next ten years and when a son attains the age of sixteen treat him like a friend.

उपसर्गेऽन्यचक्रे च दुर्भिक्षे च भयावहे।
असाधुजनसंपर्के यः पलायति जीवति॥

One who manages to escape at the time of riots or from the severe draught and also from the evil company can only survive. No one should stay at these places.

धर्मार्थकाममोक्षेषु यस्यैकोऽपि न विद्यते।
फलं जन्म हि मर्त्येषु मरणं तस्य केवलम्।

A man who fails to achieve even one of the four aims viz faith in his Dharma, riches which provide meaning to life or Artha fulfilment of desires (Kïm) and satiation of all wants

or Moksha is just born only for dying. Thus such a life is just a waste.

मूर्खा यत्र न पूज्यन्ते धन्यं यत्र सुसंचितम।
दाम्पत्यकलहो नास्ति तत्र श्रीः स्वयंमागता॥

Where the fools are not honoured, eatables are available in abundance, husband and wife do not quarrel the good luck always remain there all the times. Goddess Lakshmi resides there on her own and misfortune never comes near to such a place.

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CHAPTER - IV

आयुः कर्म च वित्तं च विद्या निधनमेव च।
पञ्चैतानि हि सृज्यन्ते गर्भस्थवैव देहिनः॥

When one is even in the embryo five basic parameters of human life viz age, profession, financial status, level of education and time of death are predestined by God.

साधुभ्यस्ते निवर्तन्ते पुत्रा मित्राणि बान्धवाः।
ये च तैः सह गन्तारस्तद्धर्मात्सुकृतं कुलम्॥

Generally sons, friends and brothers have a tendency to take one away from the company of holy, noble and scholarly persons. But those who are able to maintain such contacts bring piety in the family. One should never shun the company of pious and holymen.

दर्शनध्यानसंस्पर्शैर्मत्सी कूर्मी च पक्षिणी।
शिशुं पालयते नित्यं तथा सज्जनसंगतिः॥

Like fish, tortoise and bird rear up their infants by looking, caring and touching them respectively so does good company with respect to human being. A good company plays a important role in making a person a noble one.

यावत्स्वस्थो ह्ययं देहे यावन्मृत्युश्च दूरतः।
तावदात्महितं कुर्यात् प्राणान्के किं करिष्यति॥

One should make sincere efforts for his welfare till the death is away from him. Death is away, till one's body is healthy, for death ceases all activities.

कामधेनुगुणा विद्या ह्यकाले फलदायिनी।
प्रवासे मातृसदृशी विद्यागुप्तं धनं स्मृतम्॥

Education is like the cow of plenty (Kamdhanu) always giving good things even in the most adverse time. In foreign land it protects like mother and helps oneself. So the education is called a hidden treasure.

एकोऽपि गुणवान्पुत्रो निर्गुणैश्च शतैवरः।
एकश्चन्द्रस्तमो हन्ति न च तारः सहस्त्रशः॥

One worthy son is better than a hundred incompetent and useless sons. The moon alone is capable of destroying the darkness which even thousands stars cann't do so.

मूर्खश्चिरायुर्जातोऽपि तस्माज्जातमृतो वरः।
मृतस्तु चाल्पदुःखाय यावज्जीवं जडो दहेत्॥

It is better for a foolish son to die as soon as possible rather than survive long because his death would cause sorrow once only but his prolonged survival would cause immense grief and sorrow always.

कुग्रामवासः कुलहीनसेवा कुभोजनं क्रोधमुखी च भार्या।
पुत्रश्च मूर्खो विधवा च कन्या विनाऽग्निना षट् प्रदहन्ति कायम्॥

Residence in the village of wicked persons, service to a low family, unnourishing food, foul speaking wife, foolish sons, widowed daughter burn a man continuously even without fire.

कि तया क्रियते धेन्वा यां न दोग्ध्री न गुर्विणौ।
कोऽर्थः पुत्रणे जातेन यो न विद्वान भक्तिमान्॥

What is the value of a barren cow which does not give milk. In the same way a son who is neither educated nor devoted to God is useless and of no use. So it is necessary that one should have worthy son.

संसारतापदग्धाना त्रयो विश्रान्तिहेतवः।
अपत्यं च कलत्रं च सतां संगतिरेव च॥

Those who are burning with the three mundane fires of

CHAPTER - V

पतिरेव गुरुः स्त्रीणां सर्वस्याभ्यागतो गुरुः।
गुरुरग्निर्द्विजातीनां वर्णानां ब्राह्मणो गुरुः॥

Woman's preacher or guru is her husband. Guest is the preacher of all. The preacher of three cast-viz. Brahman, Kshatriya and Vaishya is fire. And for all the four cast their preacher is the Brahman only.

यथा चतुर्भिः कनकं परीक्ष्यते निघर्षणच्छेदनतापताडनैः।
तथा चतुर्भिः पुरुषः परीक्ष्यते त्यागेन शीलेन गुणेन कर्मणा॥

To examine the quality of gold rubbing, cutting, heating and hammering are the four ways similarly to examine the qualities of man his donations, behaviour qualities and nature are the four ways which should be applied. Then only a man can be judged.

तावद्भयेषु भेतव्यं यावद्भयमनागतम्।
आगतं तु भयं दृष्टवा प्रहर्तव्यम शंङ्कया॥

One must not be afraid of misfortunes. If it comes one must face it with courage and without any fear.

एकोदरसमुद्भूता एकनक्षत्रजातकाः।
न भवन्ति समाः शीलैर्यथा बदरिकण्टकाः॥

Two persons still differ in their temperament and behaviour even if they are born to a mother at the same time. It is like a plum tree which has the fruit and thorns in the same branch.

निःस्पृहो नाधिकारी स्यान्नाकामी मण्डनप्रियः।
नाविदग्धः प्रियं ब्रूयात्स्पष्टवक्ता न वंचकः॥

A hermit is no authority on any subject, one who is not lecherous doesn't need to decorate oneself, the scholars seldom speak sweetly and the straight forward, out spoken man can never be a thug.

मूर्खाणां पण्डिता द्वेष्या अधनानां महाधनाः।
दुर्भगाणां च सुभगाः कुलटानां कुलांगनाः॥

Fools always keep ill will for the scholars, the paupers for the rich, the prostitute for the noble family brides and widows for the married women who live with their husbands. It is clear from the above that one is always jealous to the qualities which he does not possess himself.

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आलस्योपहता विद्या परहस्तगतं धनम्।
अल्पबीजं हतं क्षेत्रं हतं सैन्यमनायकम्॥

Lethargy destroys knowledge, money held by others is destroyed soon, field is destroyed by the lack of seeds and the army is destroyed in the absence of a commander.

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अभ्यासाद्धार्यते विद्या कुलं शीलेन धार्यते।
गुणेन ज्ञायते त्वार्यः कोपो नेत्रेण गम्यते॥

Practice reveals one's learning, behaviour the family virtue reveals one's quality and similarly the eyes reveals one's anger. Actions of everyone reveals his character and qualities.

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वित्तेन रक्ष्यते धर्मो विद्या योगेन रक्ष्यते।
मृदुना रक्ष्यते भूपः सत्स्त्रिया रक्ष्यते गृहम्॥

Wealth protects Dharma or religion, Yoga protects knowledge, Sweetness protects kings and a good woman protects family. So these qualities are necessary for the protection of a society.

अन्यथा वेदपाण्डित्यं शास्त्रमाचारमन्यथा।
अन्यथा यद्वदञ्छान्तं लोकाः किलश्यन्ति चान्यथा॥

Anyone who so ever try to speak foul of Vedas, the

scriptures, the noble conduct and peace loving persons makes a vain attempt. He can never harm them in any way.

दारिद्रयनाशनं दानं शीलं दुर्गतिनाशनम्।
अज्ञाननाशिनी प्रज्ञा भावना भयनाशिनी॥

Charity destroys poverty, right efforts destroys distress, truth bearing wisdom destroys ignorance and the courage destroys fear. In the above lines Chanakya has laid down the qualities necessary for upliftment of society.

नास्ति कामसमो व्याधिर्नास्ति मोहसमो रिपुः।
नास्ति कोमसमो वह्निर्नास्ति ज्ञानात्परं सुखम्॥

No disease is so harmful and deadly as the sexual urge. No enemy is more dangerous than infatuation. No fire is injurious than the fire of wrath and anger, and no happiness is better than self study.

जन्ममृत्यु हि यात्येको भुनक्त्येकः शुभाशुभम्।
नरकेषु पतत्येकः एको याति परां गतिम्॥

A man comes alone in this world and meets his end alone, lonely, he bears all the results of his good/bad deeds. Alone he suffers the tortures of hell and lonely he attains his ultimate that is Moksha. The man is predestined to bear the result of his deeds alone. No body shares above all.

तृणं ब्रह्मविदः स्वर्गस्तृणं शूरस्य जीवितम्।
जिताशस्य तृणं नारी निस्पृहस्य तृणं जगत्॥

To the person who knows supreme, life to a warrior, woman to a content man and to the desireless the whole world appears worthless as a straw.

विद्या मित्रं प्रवासेषु भार्या मित्रं गृहेषु च।
व्याधितस्यौषधं मित्रं धर्मो मित्रं मृत्तस्य च॥

Knowledge is one of the best friend of any one in foreign, inside home one's wife is his best friend, for a patient

effective medecine is the best friend and after one's death Dharma or the good doings of a man is the best friend.

वृथा वृष्टिः समुद्रेषु वृथा तृप्तेषु भोजनम्।
वृथा दानं धनाढ्येषु वृथा दीपो दिवापि च॥

Useless is the rain over the sea, useless is the feeding to a well-fed, useless is the alms given to a rich man and useless is the burning of lamp in day time, Thus if a thing is well endowed then there is no need of showering it with welfare.

नास्ति मेघसमं तोयं नास्ति चात्मसमं बलम्।
नास्ति चक्षुःसमं तेजो नास्ति चान्नसमं प्रियम्॥

No water is pure than the water of clouds, No power is better than one's own strength, No food is better than the food of one's choice and even the best light decoration is not better than the light of one's own eyes.

अधना धनमिच्छन्ति वाचं चैव चतुष्पदाः।
मानवाः स्वर्गमिच्छन्ति, मोच्छमिच्छन्ति देवताः॥

The poor wants money, animals want power of speech, man wants heaven, God's want the Moksha. There is no end of needs. One wants to have what he does not have.

सत्येन धार्यते पृथ्वी सत्येन तपते रविः।
सत्येन वाति वायुश्च सर्वं सत्ये प्रतिष्ठितम्॥

The truth stabilises the world and makes the sun shine and allows the wind to blow. In other words truth is the biggest asset in this world.

चला लक्ष्मीश्चलाः प्राणाश्चले जीवितमन्दिरे।
चलाचले च संसारे धर्म एको हि निश्चलः॥

All the richness, vitality and body are prone to destruction but it is the religion (Dharma) which is ever lasting and constant.

and in society, he is also considered a great person and a good scholar.

तादृशी जायते बुद्धिर्व्यवसायोऽपि तादृशः।
सहायास्तादृशा एव यादृशी भवितव्यता॥

According to one's destiny one gets everything and he acts likewise. All are guided by the factors of destiny.

कालः पचति भूतानि कालः संहरते प्रजाः।
कालः सुप्तेषु जागर्ति कालो हि दुरतिक्रमः॥

It is the time who devours the living beings and destroys the creation. It remains active even when the living beings are in deep sleep. No one can stop its constant flow.

न पश्यंति च जन्मान्धाः कामान्धो नैव पश्यति।
मदोन्मत्ता न पश्यंति अर्थी दोषं न पश्यति॥

A blind by birth can not see anything. A person blinded by his sexual desire or drunk with intoxication can not see anything. Similarly a person blinded by his needs can not see good or bad. He may commit any act.

स्वयं कर्म करोत्यात्मा स्वयं तत्फलमश्नुते।
स्वयं भ्रमति संसारे स्वयं तस्माद्विमुच्यते॥

Man himself does the action and himself bears its fruits. Himself he roams about in this world and himself liberated from the cycle of death and birth. Man is free to do his own deeds.

राजा राष्ट्रकृतं पापं राज्ञः पापं पुरोहितः।
भर्ता च स्त्रीकृतं पापं शिष्यपापं गुरुस्तथा।

The king has to face the consequences of the sins committed by a state and his priest suffers the sins of a king. A wife's sins are suffered by her husband and that of a disciple by his teacher.

ऋणकर्ता पिता शत्रुर्माता च व्यभिचारिणी।
भार्या रूपवती शत्रुः पुत्रः शत्रुरपंडितः॥

A father habitual of taking loans, a mother of loose character, an extraordinary beautiful wife and a foolish son should be considered as enemies.

लुब्धमर्थेन गृह्णीयात्स्तब्धमञ्जलिकर्मणा।
मूर्ख छन्दानुवृच्या यथार्थत्वेन पण्डितम्॥

Greedy people should be controlled by money. The arrogant by submissiveness and the fools by preaching but the learned by telling the truth. So one should act according to the situation.

वरं न राज्यं न कुराजराज्यं वरं न मित्रं न कुमित्रमित्रम्।
वरं न शिष्यो न कुशिष्य शिष्यो वरं न दारा न कुदारदाराः॥

It is better to be without a king instead of a king who is tyrant, and not to have a friend than to have a wicked friend, not to have a pupil than have a bad one, not to have a wife than have an unfaithful wife. Therefore Chanakya has warned against all these.

कुराजराज्येन कुतः प्रजासुखं कुमित्रमित्रेण कुतोभिनिर्वृतिः।
कुदारदारैश्च कुतो गृहे रतिः कुशिष्यमध्यापयतः कुतो यशः॥

How the subject can be happy in the land of a tyrant king? How one can get happiness in the company of a wicked friend? How one can enjoy the domestic happiness with an unfaithful wife?

सिंहादेकं बकादेकं शिक्षेच्चत्वारि कुक्कुटात्।
वायसात्पंचशिक्षेच्च षट् शुनस्त्रीणि गर्दभात्॥

A man must learn one thing from lion, one from heron, four from the cock, five from the crow and six from the dog and three from the donkey. It is established in this shloka that one should get the qualities irrespective of its sources.

प्रभूतं कार्यमल्पं वा यन्नरः कर्तुमिच्छति।
सर्वारंभेण तत्कार्यं सिंहादेकं प्रचक्षते॥

Whatever work be it big or small we must do it with our full power and capacity. We must learn this quality from lion because he never does any work half heartedly.

इन्द्रियाणि च संयम्य बकवत्पण्डितो नरः।
देशकालं बलं ज्ञात्वा सर्वकार्याणि साधयेत्॥

One could accomplish one's work successfully after considering the factor of time and space and the capacity of one's power and controlling all the senses like a heron.

प्रतयुत्थानं च युद्धं च संविभागं च बन्धुषु।
स्वयमाक्रम्य भोगं शिक्षेच्चत्वारि कुक्कुटात्॥

Waking up at the right time, ready to fight bitterly at any moment, to give equal share to the brothers and friends and enjoy food after a fight are the four qualities of a Cock. One must learn these four things from the cock.

गूढं च मैथुनं धाष्टयं काले चालयसंग्रहम्।
अप्रमादम विश्वासं पंच शिक्षेच्च वायसात्॥

Making the copulation secretly, resourcefulness from time to time, being alert every moment and not believing anybody and having patience are the five qualities of a Crow. One must learn all these things from a Crow.

बह्वाशी स्वल्पसन्तुष्टः सुनिद्रो लघुचेतनः।
स्वामिभक्तश्च शूरश्च षडेते श्वानतो गुणाः॥

Though having the capacity to eat more but driving satisfaction out of even a little eating, alert even in deep sleep, faithfulness and bravery are the six qualities one must learn from a dog.

सुश्रान्तोऽपि वहेद् भारं शीतोष्णे न च पश्यति।
सन्तुष्टश्चरते नित्यं त्रीणि शिक्षेच्च गर्दभात्॥

The capacity to carry the load despite being tired, being uneffected by the changing weather and being satisfied in

every condition are the qualities one must learn from a donkey.

एतान्विंशतिगुणानाचरिष्यति मानवः।
कार्यावस्थासु सर्वासु अजेयः स भविष्यति॥

Anyone who so ever adopts all these twenty qualities will get success in everywork. ●●●

CHAPTER - VII

अर्थनाशं मनस्तापं गृहिणीचरितानि च।
नीचवाक्यं चापमानं मतिमान्न प्रकाशयेत्॥

One should never reveal to anyone the loss of wealth, personal tragedy, suspicion on wife's character, mean uttering of a wicked person and personal ignominy. Disclosure of all these would add to one's distress without providing any relief.

धनधान्यप्रयोगेषु विद्यासंग्रहणेषु।
आहारे व्यवहारे च त्यक्तलज्जः सुखी भवेत्॥

The person, who is not ashamed of doing the business of money matter, food and in gaining the knowledge and is clear speaking, is the happiest man of the world.

सन्तोषामृततृप्तानां यत्सुखं शान्तिरेव च।
न च तद्धनलुब्धानामितश्चेतश्च धावताम्॥

Peaceful and happiest are the men who have tasted the nectar of satisfaction instead of hankering here and there in lust of money. Satisfaction is the biggest assest for peace of mind.

सन्तोषस्त्रिषु कर्तव्यः स्वदारे भोजने धने।
त्रिषु चैव न कर्तव्योऽध्ययने जपदानयोः॥

One should always be satisfied with his wife, with his diet and his wealth. One should never be satisfied with one's studies, austerity penance and donation to the deserving persons.

विप्रयोर्धिप्रबह्नयोश्च दम्पत्योः स्वामिभृत्ययोः।
अन्तरेण न गन्तव्यं हलस्य वृषभस्य च॥

Never pass through between two Brahmans, between a Brahman and fire, between the master and servant, between husband and wife and between bullocks and plough. There is always danger in doing so. Chanakya has warned about these.

पादाभ्यां न स्पृशेदग्निं गुरुं ब्राह्मणमेव च।
नैव गां च कुमारीं च न वृद्ध॥ न शिशुं तथा॥

One should never touch fire, Guru, Brahman, Cow, old people, kids and maiden girl. It is ill manner.

शकटं पंचहस्तेन दशहस्तेन वाजिनम्।
दृस्तिनं तु सहस्त्रेण देशत्यागेन दुर्जनम्॥

One should stay away five hands from the cart, ten hands from the horse, thousand hand from the elephant and one should even leave the place to be away from a wicked person. All these may ruin one's life for ever.

हस्ती ह्यङ्कुशमात्रेण वाजी हस्तेन ताड्यते।
शृंङ्गी लकुटहस्तेन खड्गहस्तेन दुर्जनः॥

One can control an elephant by a goad, a horse by a whip, animals with horns by a stick but a wicked person should be dealt with sword only because wicked is the most dangerous than all these.

तुष्यन्ति भोजने विप्रा मयूरा घनगर्जिते।
साधवः परसम्पत्तौ खलाः परविपत्तिषु॥

A Brahman becomes pleased with tasty food, Peacocks by the thundering sound of clouds, a noble man by seeing the prosperity of others but the wicked is pleased only by witnessing the distress and discomfort of others.

अनुलोमेन बलिनं प्रतिलोमेन दुर्बलम्।
आत्मतुल्यबलं शत्रुं विनयेन बलेन वा॥

If the enemy is stron then by following his dictates, if he is weak then by striking him if he is equal then by force or friendship, he should be kept under control. In short one should behave according to the nature of enemy.

बाहुवीर्य बलं राज्ञो ब्राह्मणो ब्रह्मविद्बली।
रूपयौवनमाधुर्य स्त्रीणां बलमनुत्तमम्॥

The power of a king depends on his army, the power of Brahman lies in his capacity to realise the ultimate through knowledge, the power of maiden lies in her beauty and youth.

नात्यन्तं सरलैर्भाव्यं गत्वा पश्य वनस्थलीम्।
छिद्यन्ते सरलास्तत्र कुब्जास्तिष्ठन्तिपादपाः॥

One should never be too simple. Go to the forest and watch that only the simple straight trees have been cut down but those which are haphazard type are left. Man must act and work according to the situation and time and must not stay always straight and simple.

यत्रोदकं वसन्ति तत्र हंसा स्तथैव शुष्कं परिवर्जयन्ति।
न हंसतुल्येन नरेण भाव्यं पुनस्त्यजन्तः पुनराश्रयन्तः॥

The swans reside in a pond only when it is full of water but desert it when it is dried up but come back again when it is again full of water. A man should not be so selfish but should live with his benefactor through thick and thin.

उपार्जितानां वित्तानां त्यागेनैव हि रक्षणम्।
तडागोदरसंस्थानां परिस्त्रव इवाम्भसाम्॥

It is necessary to donate a part of the earned money for it's protection, like the purity of bound water is possible, if it has some flow.

यस्यार्थस्तस्य मित्राणि यस्यार्थस्तस्य बान्धवाः।
यस्यार्थः स पुमांल्लोके यस्यार्थः स च जीवति॥

One who has money has many friends, many relations

and he is also considered a great man. Chanakya has told us that money is everything.

स्वर्गस्थितानामिह जीवलोके चत्वारि चिह्नानि वसन्ति देहे।
दानप्रसंगो मधुरा च वाणी देवार्चनं ब्राह्मणतर्पणं च॥

One who has sweet voice, who worships Gods and keeps Brahmans satisfied and takes interest in giving alms is really a divine soul in this world. These four qualities makes a man divine in this earthy world.

अत्यन्तकोपः कटुता च वाणी दरिद्रता च स्वजनेषु वैरम्।
नीचप्रसंगः कुलहीनसेवा चिह्नानि देहे नरकस्थितानाम्॥

One resides in hell who has a fiery temper, bitter speech, poverty and enmity with his own relations, slavery of low persons and company of wicked persons. These are the sure signs of a person who deserves a hell in this world.

गम्यते यदि मृगेन्द्रमन्दिरं लभ्यते करिकपोल मौक्तिकम्।
जम्बुकालयगते च लभ्यते वत्सपुच्छखरचर्मखंडनम्॥

If one goes to the cave of a lion he might get the pearls of an elephant's forehead but if one goes to that of a jackal he would get only a tail piece of a calf or bits of donkey's skin. So one should always keep a company of noble ones only.

शुनःपुच्छमिव व्यर्थं जीवितं विद्यया बिना।
न गृह्यगोपने शक्तं न च दंशनिवारणे॥

The tail of a dog is neither capable of covering its own private parts nor it can ward off flies and mosquitoes similarly is the life of an uneducated person. Without education one can not provide comforts which are necessary for life.

वाचां शौचं च मनसः शौचमिन्द्रियनिग्रहः।
सर्वभूतदयाशौचमेतच्छौचं परार्धिनाम्॥

The greatest purity of a person lies in keeping one's

thought and speech pure in practising continence, in showing mercy to all beings and doing good to others.

पुष्पे गन्धं तिले तैलं काष्ठेऽग्निं पयसि घृतम्।
इक्षौ गुडं तथा देहे पश्यात्मानं विवेकतः॥

The wise must know this fact that Aatma or God lives in all bodies like the fragrance in flowers, oil in oil seeds, fire in woods, butter in milk, Jaggery in sugarcane. One should contact the God through his own self, there is no need of going anywhere in search of that.

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CHAPTER - VIII

अधमा धनमिच्छन्ति धनं मानं च मध्यमाः।
उत्तमा मानमिच्छन्ति मानो हि महतां धनम्॥

The mean long only for wealth, the mediocre aspire for wealth and honour both but the nobles care only for honour because honour is the only real treasure of a great man.

इक्षुनपः पयो मूलं ताम्बूल फलमौषधम्।
भक्षयित्वापि कर्त्तव्याः स्नानदानादिकाः क्रियाः॥

Even after consuming sugarcane, water, milk, roots, betal leaf, fruits and mediciens one can perform the act of worship.

दीपो भक्षयते ध्वान्तं कज्जलं च प्रसूयते।
यदन्नं भक्ष्यते नित्यं जायते तादृशी प्रजा॥

A lamp swallows the darkness hence it produces soot powder. One produces according to what one consumes in short the nature and behaviour of a man depends upon his intake. The offspring of a man very much depends upon his intake.

वित्तं देहि गुणान्वितेषु मतिमन्नान्यत्र देहि क्वचित्।
प्राप्तं वारिनिधेर्जलं घनमुखे माधुर्ययुक्तं सदा।
जीवान्स्थावरजंगमांश्च सकलान्सञ्जीव्य भूमण्डलं
भूयः पश्चति दैवकोटिगुणितं गच्छेत्तमम्भोनिधिम्॥

Give riches to the virtuous only and never to the undeserving, to those who lack in good qualities. The clouds take water from seas and then making it more beneficial rain

it on the earth, to make able beings of earth to survive. It returns the water many million times more than the water the sea has given to the clouds. In short it can be said that a virtuous receiver is able to multiply it many times more and thus not only he but the whole society is benefitted.

चाण्डालानां सहस्त्रैश्च सूरिभिस्तत्त्वदर्शिभिः।
एको हि यवनः प्रोक्तो न नीचो यवनात्परः॥

According to scholars one yavan (wicked man) is as mean as a thousand pariah. Therefore one must be very careful in dealing with a wickedman.

तैलाभ्यंगे चिताधूमे मैथुने क्षौरकर्मणि।
तावद्भवति चाण्डालो यावत्स्नानं न चाचरेत्॥

After applying oil on the body, after returning from the touch of funeral pyre's smoke, after copulation and after cutting hairs and nails a person should take bath otherwise he will be like a pariah.

अर्जीर्णे भेषजं वारि भोजनान्ते विषप्रदम्।
भोजने चामृतं वारि भोजनान्ते विषप्रदम्॥

Water acts as a medicine in indigestion. After digestion water gives strength. Drinking water during meals act like nectar but if drunk immediately after meals it acts like a poison. This habit may keep a person in good health.

हतं ज्ञानं क्रियाहीनं हतश्चाज्ञानतो नरः।
हतं निर्नायकं सैन्यं स्त्रियो नष्टा ह्यभर्तृकाः॥

The knowledge which is not used gets destroyed. Ignorance destroys a man. Without a commander an army gets destroyed. A woman gets destroyed without her husband. Without proper use everything gets destroyed.

वृद्धकाले मृता भार्या बन्धुहस्तगतं धनम्।
भोजनं च पराधीनं तिस्त्रः पुंसां विडम्बनाः॥

Death of wife in old age, money under brothers control

and dependence on others for daily bread cause great misery and grief in one's life.

अग्निहोत्रं बिना वेदाः न च दानं बिना क्रिया।
न भावेन बिना सिद्धिस्तस्माद्भावो ही कारणम्॥

A study of Vedas without maintaining the sacred fire, offering oblation to it is as useless as performing the sacrifice without giving alms. One must attempt with full feeling of total devotion to expect success in any venture.

काष्ठपाषाणधातुनां कृत्वा भावेन सेवनम्।
श्रद्धया च तथा सिद्धिस्तस्य विष्णोः प्रसादः॥

With high feelings of devotion if one worships even the wooden, stoney or metallic idols, by the grace of God he surely gets the desired object. In short total devotion is the real worship.

न देवो विद्यते काष्ठे न पाषाणे न मृन्मये।
भावे ही विद्यते देवस्तस्माद्भावो ही कारणम्॥

God resides not in wooden, stoney or earthen idols. He is in our feelings and in our thoughts by these only we can really worship God. Because God is present in every atom of this universe.

शान्तितुल्यं तपो नास्ति न सन्तोषात्परं सुखम्।
न तृष्णायाः पराः व्याधिर्न च धर्मो दयासमः॥

No penance is greater than the act of maintaining peace no happiness is better than satisfaction, no disease is more harmful than greed and no religion is better than the feeling of welfare for all. These are the greatest values of every human being.

क्रोधो वैवस्वतो राजा तृष्णा वैतरणी नदी।
विद्या कामदुधा धेनुः सन्तापो नन्दनं वनम्॥

Anger is death or God of death that is Yamraj, lust is the river of hell (Vaitarni) knowledge is the Cow of plenty

(Kamdhanu) and satisfaction is the divine orchard (Nandanvan). According to Chanakya these are the boons to human being.

गुणो भूषयते रूपं शीलं भूषयते कुलम्।
सिद्धिर्भूषयते विद्यां भोगो भूषयते धनम्॥

Virtues enhance the beauty of the form, good manners enhance the glory of the family, perfection enhance the value of education and enjoyment enhance the pleasure of wealth.

निर्गुणस्य हतं रूपं दुःशीलस्य हतं कुलम्।
असिद्धस्य हता विद्या ह्यभोगेन हतं धनम्॥

Virtuless beauty, lineage of the wicked knowledge of the undeserved, wealth of the miser perishes soon.

शुद्धं भूमिगतं तोयं शुद्धा नारी परिव्रता।
शुचिः क्षेमकरो राजा सन्तुष्टो ब्राह्मणः शुचिः॥

The underground water, a faithful wife, a king who looks devotedly to the welfare of his subject and a content brahman are always pious. They should be worshipped and honoured everytime.

असन्तुष्टा द्विजा नष्टाः सन्तुष्टाश्च महीभृतः।
सलज्ज गणिका नष्टा निर्लज्जश्च कुलांगनाः॥

A unsatisfied brahman and a satisfied king perish soon. A shy prostitute and a shameless bride of a noble family perish soon. It can be said that if one does not accept a person according to his character then he is doomed.

किं कुलेन विशालेन विद्याहीनेच देहिनाम्।
दुष्कुलं चापि विदुषो देवैरपि सुपूज्यते॥

An illiterate person is useless even if he might be from a renowned family. A scholar despite hailing from a low family is praised even by the God. So the education is the most important factor of an individual.

विद्वान् प्रशस्यते लोके विद्वान् सर्वत्र पूज्यते।
विद्यया लभते सर्व विद्या सर्वत्र पूज्यते॥

A scholar or educated man gets honour from everyone and earns reputation in every society. What so ever one desires in his life he can get it by education. Education is honoured everywhere.

रूपयौवनसम्पन्ना विशालकुलसम्भवाः।
विद्याहीना न शोभन्ते निर्गन्धा इव किंशुकाः॥

Despite having a well gifted physique, charms, beauty belonging to a high family, if one is uneducated or ignorant he is as useless and unimpressive as the flower of palash which has only colour and no smell.

मांसभक्षैः सुरापानैर्मूर्खैश्चाक्षरवर्जितैः।
पशुभिः पुरुषाकारैर्भाराक्रान्तास्ति मेदिनी॥

A meat eater, a wine drinker and a fool are the animals in the form of human.

अन्नहीनो दहेद्राष्ट्रं मन्त्रहीनश्च ऋत्विजः।
यजमानं हीनदानो नास्ति यज्ञसमो रिपुः॥

A foodless state destroyes its ruler, so do the Brahmans assigned to perfom yagya but without any knowledge of mantras and also the host who doesn't pay the honorarium to the guest Brahmans. One who does not follow this, is meanest person.

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CHAPTER - IX

मुक्तिमिच्छसि चेत्तात विषयान्विषवत्त्यज।
क्षमार्जवदयाशौचं सत्यं पीयूषवत्पिब॥

O brother if you really want liberation of your soul (Mukti) then keep yourself away from all the sensual attractions as though they are poison and have the spirit of forgiveness, the rightful conduct, compassion piety, truth and similar other qualities which are the nectar for human life.

परस्परस्य मर्माणि ये भाषन्ते नराधमाः।
त एव विलयं यान्ति वल्मीकोदरसर्पवत्॥

Those who disclose the mutual secret to others, perish like a snake who is destroyed in its own cavity.

गन्धः सुवर्णे फलभिक्षु दण्डे नाकारि पुष्पं खलु चंदनस्य।
विद्वान्धनी भूपति दीर्घजीवी धातुः पुरा कोऽपि न बुद्धिदोऽभूत्॥

Gold has no fragrance, sugarcane has no fruits and sandal wood has no flowers. A scholar is never wealthy and a king never lives for long. Why this prescience was given by the creator.

सर्वौषधीनाममृता प्रधाना सर्वेषु सौख्येष्वशनं प्रधानम्।
सर्वेन्द्रियाणां नयनं प्रधानं सर्वेषु गात्रेषु शिरः प्रधानम्॥

Among all the herbal medicines the main is nectar, among all the pleasures the chief is enjoying food and among all the senses sight in the eyes is the main and among all the organs of the body head is the chief.

दूतो न सञ्चरति खे न चलेच्च वार्ता पूर्वं न,
जल्पितमिदं न च संगमोऽस्ति।
व्योम्नि स्थितं रविशशिग्रहणं प्रशस्तं जानाति यो,
द्विजवरः स कथं न विद्वान्॥

No messanger can go to the sky, no talk starts before the saying to someone else, no combination can be there without reason but still a learned knows well when there will be the eclipses of sun and moon. Those who not tell this, how they are learned one?

विद्यार्थी सेवकः पान्थः क्षुधार्तो भयकातरः।
भाण्डारी प्रतिहारश्च सप्त सुप्तान्प्रबोधयेत्॥

It is right to wakeup the following seven from the sleep, student, traveller the hungry, frightened, store-in-charge, servant and watchman, this act is for their own benefit.

अहिं नृपं च शार्दूलं विटं च बालकं तथा।
परश्वानं च मूर्खं च सप्त सुप्तान्न बोधयेत्॥

Do not wakeup the following seven, a king, a snake, a tiger, a child, a fool, a wasp and a dog of someone else. It is better to leave them sleeping otherwise they can cause danger.

अर्थाधीताश्च यैर्वेदास्तथा शूद्रान्नभोजिनः।
ते द्विजाः किं करिष्यन्ति निर्विषा इव पन्नगाः॥

A Brahman who studies the Vedas (Holy books) for earning money and who accepts food from low caste (Shudras) is like a snake without poison. Such Brahman cannot do anything good and is also not capable of doing any noble ritual act.

यस्मिन् रुष्टे भयं नास्ति तुष्टे नैव धनागमः।
निग्रहोऽनुग्रहो नास्ति स रुष्टः किं करिष्यति॥

He whose anger causes no fear and happiness gives no money, who neither punishes anyone nor shows his favour,

the anger of such a person is of no consequent in the society.

निर्विषेणापि सर्पेण कर्तव्या महती फणा।
विषमस्तु न चाप्यस्तु फटाटोपो भयंकरः॥

Even if the snake is not poisonous even then it must spread its hood in full to frighten people. Chanakya says one must show himself to be powerful even if he is not so, otherwise others will cause difficulties for him.

प्रातर्द्यूतप्रसंगेन मध्याह्ने स्त्रप्रीसंगतः।
रात्रौ चौरप्रसंगेन कालो गच्छति धीमताम्।

The great scholars pass their time in gambling afternoon time with women and night with theieves. This is how they pass their time. This ethic of Chanakya is satiric. He hints that greatmen pass their time in reading Mahabharat which resulted out of the gambling addiction and highlights the general weakness of human characters. Therefore the great scholars first concentrate on human fallies to guard against them.

In afternoon they study Ramayana which depicts above the result of infatuation to woman. In night they read about lord Krishna who is known as the head of thieves affectionately. Greatman never waste their time.

स्वहस्तग्रथिता माला स्वहस्तघृष्टचन्दनम्।
स्वहस्तलिखितं स्तोत्रं शक्रस्यापि श्रियं हरेत्॥

The self kneaded garland, the self rubbed sandal wood paste and self written shlokas rob, even the chief of Gods that is Indra of the graceful charm.

इक्षुदण्डास्तिलाः शूद्राः कान्ता हेम च मेदिनी।
चन्दनं दधि ताम्बूलं मर्दनं गुणवर्धनम्॥

Sugarcane, sesamum seeds, menial worker of low caste, woman, gold earth, sandal wood, curd, betal leaf-the more they are rubbed the more their qualities improve.

दरिद्रता धीरतया विराजते कुवस्त्रता स्वशुभ्रतया विराजते।
कदन्नता चोष्णतया विराजते कुरूपता शीलतया विराजते॥

Patience leads grace even to poverty, clean clothes reveals their quality, the stale food looks tempting when heated up and the good behaviour and manners hide even the ugliness.

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CHAPTER - X

धनहीनो न हीनश्च धनिकः स सुनिश्चयः।
विद्यारत्नेन यो हीनः स हीनः सर्ववस्तुषु॥

A man without wealth is infact not a poor man but one who is uneducated is actually a paupar in all aspects.

दृष्टिपूतं न्यसेत्पाद वस्त्रपूतं पिबेज्जलम्।
शास्त्रपूतं वदेद्वाक्यं मनःपूतं समाचरेत्॥

One should step forward after fully and carefully viewing the path of his choice, drink water after straining it through a clean cloth, talk according to the scriptual dictates and act according to what one's conscience allows. Then the safety measures are relevant.

सुखार्थी चेत्त्यजेद्विद्यां विद्यार्थी चेत्त्यजेत्सुखम्।
सुखार्थिनः कुतो विद्या सुखं विद्यार्थिनः कुतः॥

If one craves for comfort then he should drop the idea of studying and if one wants to study sincerely then he should stop caring for comfort. No one can get education and comfort simultaneously.

कवयः किं न पश्यन्ति किं न कुर्वन्ति योषिताः।
मद्यपाः किं न जल्पन्ति किं न खादन्ति वायसाः॥

What is that which the poets don't see? What is that which a woman can not do? What is that which a drunkard does not babble? What is that which is not eaten by the crows?

रंकं करोति राजानं राजानं रंकमेव च।
धनिनं निर्धनं चैव निर्धनं धनिनं विधिः॥

It is one's fate that makes a beggar, a king or a king a beggar, a rich man a pauper and a pauper a rich man. No one knows what is going to happen tomorrow.

येषां न विद्या न तपो, न दानं न चापि शीलं न गुणो न धर्मः।
ते मर्त्यलोके भुवि भारभूता मनुष्यरूपेण मृगाश्चरन्ति।

A beggar for a greedy person, a scholar for a fool, a husband for an unfertile or barren woman and moon for the thieves are enemy. All these can not be companion to each other.

लुब्धानां याचकः शत्रुर्मूर्खाणां बोधको रिपुः।
जारस्त्रीणां पतिः शत्रुश्चौराणां चन्द्रमा रिपुः॥

Those who have no education, no knowledge, no determiantion, no charitable nature, no manners, no virtuous qualities and no firm faith are just a dead load on this earth. They are like beasts in human form roaming about on earth.

अन्तः सारविहीनानामुपदेशो न जायते।
मलयाचलसंसर्गान्न वेणुश्चन्दनायते॥

All types of sermons or preachings are wasted on a person devoid of wisdom like a bamboo growing in Malayachal (a mountain is South India abounding with sandal wood trees) can not become a sandal wood.

यस्य नास्ति स्वयं प्रज्ञा शास्त्रं तस्य करोति किम्।
लोचनाभ्यां विहीनस्य दर्पणः किं करिष्यति॥

What can all the scriptures do for a man devoid of his own wisdom? What is the use of mirror for a blind? Knowledge is fruitful only to those persons who have the capacity to attain it.

दुर्जनं सज्जनं कर्तुमुपायो नहि भूतले।
अपानं शतधा धौतं न श्रेष्ठमिन्द्रियं भवेत्॥

There is not any method or device on this earth by which a wicked could be made a social man. If someone washes

the anus region a hundred times it can not be made a pious organ. An evil can not be turned into good.

आप्तद्वेषाद्भवेन्मृत्युः परद्वेषाध्दनक्षयः।
राजद्वेषाद्भवेन्नाशो ब्रह्मद्वेषात्कुलक्षयः॥

Enimity with one's ownself results in death, with the adversary causes loss of wealth with the king causes total ruin and with Brahman causes destruction of his own family or lineage. Enimity always brings ruin to everybody.

वरं वने व्याघ्रगजेन्द्रसोविते द्रुमालये पत्रफलाम्बुसेवनम्।
तृणेषु शय्या शतजीर्णबल्कलं न बन्धुमध्ये धनहीन जीवनम्॥

It is better to stay in forest full of partners and elephants and to live under the tree and survive by eating jungle fruits drinking the water of streams to sleep in the straw bed and wear the clothes made by bark or leaves of the tree than to stay with relatives as pauper. Chanakya has beautifully shown here how big is the sin to be pauper.

विप्रो वृक्षस्तस्य मूलं च संध्यावेदाः शाखा धर्मकर्माणि पत्रम्।
तस्मान्मूलं यत्नतो रक्षणीयं छिन्ने मूले नैव शाखा न पत्रम्॥

A learned Brahman is the tree whose root is Vedic Hymn chanted in every evening prayer, the religious and ritual act are the leaves of this tree. The root of this tree must be protected as the whole tree derives strength from it. If the root is damaged than neither the leaves would survive nor the branches. Thus Brahmans should be protected to save the Dharma.

माता च कमला देवी पिता देवो जनार्दनः।
बान्धवा विष्णुभक्ताश्च स्वदेशो भुवनत्रयम्॥

One who has the mother like Goddess Lakshmi, father like Vishnu and brothers and other close relatives like devotees of God, Vishnu lives in a house full of all the pleasures of three realms. Such a person is the luckiest one in this world.

एक वृक्षसमारूढा नानावर्णा विहंगमाः।
प्रभाते दिक्षु दशसु याति का परिदेवना॥

Many coloured birds seated on a tree in the night leave in different directions in the morning. What is there to grieve about it, because seperation is the rule of this world. This is the best tribute of Chanakya to death.

बुद्धिर्यस्य बलं तस्य निर्बुद्धेश्च कुतो बलम्।
वने सिंहो मदोन्मत्तो जम्बुकेन निपातितः॥

He who has intelligence has power but how a fool has any power? A jackal is capable of slaying even one enraged lion in jungle. Intelligence is more powerful than the physical power.

का चिन्ता मम जीवने यदि हरिर्विश्वंभरो गीयते
नोचेदर्भकजीवनाय जननीस्तन्यं कथनिःसरेत्।
इत्यालोच्य मुहुर्मुहुर्यदुपते लक्ष्मीपते केवलं
त्वत्पादांबुहजसेवनेन सततं कालो मया नीयते॥

Why should I worry for life as Lord Hari is the sustainer of the world. Had it not been so then how the mother's breasts gets filled with milk for her infant automatically. Believing this O spouse of Lakshmi. I pass my life devoted to your feet. In short all should be left on God who creats life and who also provides for its sustenance.

गीर्वाणवाणीषु विशिष्टबुद्धि स्तथाऽपि भाषान्तरलोलुपोऽहम्।
यथा सुराणाममृते च सेविते स्वर्गागनानामधरासवे रुचिः॥

Despite my being well versed in Sanskrit language I want to learn other languages just as the Gods despite having nectar available lust for imbibing the Juice of divine dancer's lips. In short inspite of being well versed in mother tongue or language one must learn other languages also.

अन्नाद्दशगुणं पिष्टं पिष्टाद्दशगुणं पयः।
पयसोऽष्टगुणं मांसं मासाद्दशगुणं घृतम्॥

The flour gives ten times more strength that the ordinary cereal, milk gives ten times strength more than flour, meat gives ten times strength more than milk but ghee gives ten times more strength than even meat. According to Ayurveda it is a fact.

शोकेन रोगा वर्धन्ते पयसा वर्धते तनुः।
घृतेन वर्धते वीर्यं मांसान्मासं प्रवर्धते॥

Sorrow aggravates diseases, milk nourishes the body quickly. Clarified ghee (butter) enhance semen in the man's body and strength in woman's waist and meat adds only flesh to the body.

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CHAPTER - XI

दातृत्वं प्रियवक्तृत्वं धीरत्वमुचितज्ञता।
अभ्यासेन न लभ्यन्ते चत्वारः सहजा गुणाः॥

Charitable disposition, sweet tongue, patience and proper wisdom are the inborn qualities of a person which can be cultivated by practice.

आत्मवर्गं परित्यज्य परवर्गं समाश्रयन्।
स्वयमेव लयं याति यथा राज्यमधर्मतः॥

Those who leave their own category and seek support from the other category perish themselves like a country resorting to immoral means.

हस्ती स्थूलतनुः स चाङ्कुशवशः किं हस्तिमात्रोऽङ्कुशो
दीप प्रज्वलिते प्रणश्यति तमः किं दीपमात्रं तमः।
वज्रेणापि हताः पतन्ति गिरयः किं वज्रमात्रा नगास्तेजो
यस्य विराजते स बलवान् स्थूलेषु कः प्रत्ययः॥

Despite being of a heavy body an elephant is controlled by a goad. Does that mean that the goad is as powerful as the elephant? A lamp lightens the darkness. Does that mean that the lamp is equal to darkness? The roaring sound of a thunder bolt breaks the mountain into pieces? Does that make the thunder bolt as big as mountain. The answer is no. It proves that brilliance and not the physical massiveness matters. It is an universal fact.

कलौ दश सहस्राणि विष्णुस्त्यक्ष्यति मेदिनीम्।
तदर्द्धं जाहवीतोयं तदर्द्धं ग्रामदेवताः॥

Lord Vishnu leaves the earth after completing ten thousand years of Kaliyug, the Ganga withdraws her water after completing half of this period and Gramdevta leaves the village after completing half of this period. According to Chanakya nothing is stable in this world.

गृहासक्तस्य नो विद्या नो दया मांसभोजिनः।
द्रव्य लुब्धस्य नो सत्यं स्त्रैणस्य न पवित्रता॥

One who is attached with home does not get knowledge, meat eaters are not merciful, greedy are not truthful and a man of loose character are not pure.

न दुर्जनः साधुदशामुपैति बहुप्रकारैरपि शिक्ष्यमाणः।
आमूलसिक्तः पयसा घृतेन न निम्बवृक्षो मधुरत्वमेति॥

No instruction can turn a wicked into a noble person like no amount of irrigation by milk and ghee can make a margasa tree a sweetone. Basic nature of one can not be changed.

अन्तर्गतमलो दुष्टस्तीर्थस्नानशतैरपि।
न शुध्यति यथा भाण्डं सुराया दाहितं च तत्॥

As twine pat can not be purified even after burning it in the fire similarly the malice from the heart of a wicked person can not be removed even after repeated baths in holywaters.

न वेत्ति तो यस्य गुणप्रकर्षं सतं सदा निन्दति नात्र चित्रम्।
यथा किराती करिकुम्भलब्धां मुक्तां परित्यज्य बिभर्ति गुंञ्जाम्॥

It is no wonder if anyone not aware of certain virtues criticises them. A woman of Bheel tribe would happily discard the pearls of an elephants forehead for common cheap beads and wear them proudly in he necklace because she is not aware of high value of the pearls found in an elephant's forehead.

ये तु संवत्सरं पूर्ण नित्यं मौनेन भुञ्जते।
युगकोटिसहस्त्रान्ते पूज्यन्ते स्वर्गविष्टपे॥

He who eats his meal quietly throughout the year earns the merit deserving his stay for thousands of epochs (yug) in heaven.

कामक्रोधौ तथा लोभं स्वादुशृंगारकौतुके।
अतिनिद्रातिसेवे च विद्यार्थी ह्यष्ट वर्जयेत्॥

A student who is desirous of getting education must shun from the following eight activities–

sexual intercourse, gratification of tongue, showing anger and grief, caring for personal beautification moving in fair for entertainment, excessive sleeping and indulging in anything excessively.

अकृष्टफलमूलानि वनवासरतिः सदा।
कुरुतेऽहरहः श्राद्धमृषिर्विप्रः स उच्यते॥

A Brahman who eats only roots and bulbs produced from an untilled land, who always lives in jungle and performs Shradha is a sage in real.

एकाहारेण सन्तुष्टः षट्कर्मनिरतः सदा।
ऋतुकालाभिगामी च स विप्रो द्विज उच्यते॥

A Brahman who eats only once in entire day, who devotes his time in studies and in practising various type of austerities and who copulates with his wife only during the period immediately after menses is really a Brahman.

लौकिके कर्मणि रतः पशुनां परिपालकः।
वाणिज्यकृषिकर्मा यः स विप्रो वैश्य उच्यते॥

A Brahman who always remains busy in the mundane-work and who owns to tend cattles, who tills the land and does farming, is of the merchant class (Vaishya) Brahman. According to Chanakya a man is not known by his caste but by one's profession.

लाक्षादितैलनालीनां कौसुम्भमधुसर्पिषाम्।
विक्रेता मद्यमांसानां स विप्रः शूद्र उच्यते॥

A Brahman who sells lac, its product, oil, indigo plant, honey, flower, wind, Ghee, meat and its product is called a low caste Brahman (Shudra).

परकार्यविहन्ता च दाम्भिकः स्वार्थसाधकः।
छली द्वेषी मृदुः क्रूरो विप्रो मार्जार उच्यते॥

A Brahman who puts troubles in others way, who is deceitful, scheming, cruel and bearing ill will for others, sweet by voice but foul by heart is known as a Tom-Cat-Brahman (Marjar).

वापी कूपतडागानामारामसुरवेश्मनाम्।
उच्छेदने निराशंकः स विप्रो म्लेच्छ उच्यते॥

A Brahman who recklessly destroys the Temple, wells, ponds, orchard without any fear of social repercussion is like a infidel Brahman (Malechha).

दैवद्रव्यं गुरुद्रव्यं परदाराभिमर्शनम्।
निर्वाहः सर्वभूतेषु विप्रश्चण्डाल उच्यते॥

A Brahman who steals the things belonging to Gurus, Gods, copulates with other's wife and lives with the beings of any species is known as a pariah Brahman.

देयं भोज्यधनं धनं सुकृतिभिर्नो संचयस्तस्य वै,
श्रीकर्णस्य बलेश्च विक्रमपतेरद्यापि कीर्तिः स्थिता।
अस्माकं मधुदानभोगरहितं नष्टं चिरात्संचितंनिर्वाणादिति
नष्टपादयुगलं घर्षन्त्य-हो मक्षिकाः॥

A great man should donate eatables and wealth. It is improper to hoard these things. The fame of Kama and Bali is still renowned because of their acts of charity. The honeybeen rub their feet against ground to repent for their not gifting it to others.

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CHAPTER – XII

सानन्दं सदनं सुतास्तु सुधियः कान्ता प्रियालापिनी
इच्छापूर्तिधनं स्वयोषिति रतिः स्वाज्ञापराः सेवकाः।
आतिथ्यं शिवपूजनं प्रतिदिनं मिष्टान्नपानं गृहे
साधोः संगमुपासते च सततं धन्यो गृहस्थाश्रमः॥

If the home is full of pleasure, sons are scholars, women have sweet voice, money is according to wish, love with owns wife, obedients servants, honour for guests, worship of lord Shiva everyday, delecious food and sweet water for drinking, companionship with sages then that house is like heaven.

आर्तेषु विप्रेषु दयान्वितश्च यच्छ्रद्धया स्वल्पमुपैति दानम्।
अनन्तपारं समुपैति राजन् यद्दीयते तत्र लभेद् द्विजेभ्यः॥

One who gives gift and donations to the distressed and learned, gets back these gifts many times over by the grace of God.

दाक्षिण्यं स्वजने दया परजने शाठ्यं सदा दुर्जने
प्रीतिः साधुजने स्मयः खलजने विद्वज्जने चार्जवम्।
शौर्यं शत्रुजने क्षमा गुरुजने नारीजने धूर्तताः
ये पुरुषा कलासु कुशलास्तेष्वेवं लोकस्थितिः॥

Those who treats their own people with love, others with kindness, are ruthless to the wicked, straight forward to the noble, indifferent to the fool, respectful to scholars, take their enemies with bravery pay obeisance to the teacher and are not infatuated to women are known as great man.

हस्तौ दानविवर्जितौ श्रुतिपुटौ सारस्वतद्रोहिणौ।
नेत्रे साधुविलोकनेन रहिते पादौ न तीर्थं गतौ॥

The hands that did not give any alms, the ears that did not hear any knowledgeble discourse, the eyes that did not make any view of saint, the feet that did not go to any sacred place, the belly that is filled by food earned by unlawful and immoral means–yet still hold your head arrogantly high. O! Jackal quit your useless body immediately. Chanakya says that a man who is of such a behaviour is not a man but a jackal in the form of a man. He must quit this human body.

येषां श्रीमद्यशोदासुतपदकमले नास्ति भक्तिर्नराणां
येषामाभीरकन्याप्रियगुणकथने नानुरक्तारसंज्ञा।
येषां श्रीकृष्णलीलाललितरसकथासादरौनैव कर्णौ
धिक्तान्धिक्तान्धिगेतान् कथयति सततं कीर्तनस्थो मृदंगः॥

He who has no devotion for the lotus feet of the son (Krishna) of mother Yashoda, who does not chant the noble attributes of the daughter of Aheers (Radha), whose ears are not tuned to hear the Juicy description of the sportive play of lord Krishna receive the censure from the Mridanga saying fie upon him. Chanakya has shown in these lines that a man devoid of devotion for lord Krishna and Radha is wasting his life in this world.

पत्रं नैव यदा करीरविटपे दोषो बसन्तस्य किं नोलूकोऽप्यवलोकते
यदि दिवा सूर्यस्य किं दूषणम्।
वर्षा नैव पतेत्तु चातकमुखेमेघस्य किं दूषणं यत्पूर्वं विधिना
ललाटलिखितं तन्मार्जितुं कः क्षमः॥

If the leaves do not sprout in Kareel tree, is it the flaw of spring season? If an owl is not able to see in day light, is it the flaw of sun? If drops of rain does not fall in the mouth of Cuckoo, is it the flaw of clouds? who can change the fate as decided by the almighty?

सत्संगाद्भवति हि साधुता खलानां साधूनां न हि खलसंगतः खलत्वम्।
आमोदं कुसुलभवं मृदेव धत्ते मृद्गन्धं न हि कुसुमानि धारयन्ति॥

A good company may generate noble elements in the nature of wicked but wicked company can never generate wickedness in noble person. It is sail which accepts the smell of flower and not the smell which refuses to accept the odour of the sail.

साधुनां दर्शनं पुण्यं तीर्थभूता हि साधवः।
कालेन फलते तीर्थः सद्यः साधु समागमः॥

One learns and earns many good things by meeting holyman who are like the sacred places with the difference that the holymen give immediate good result while the visit to the sacred places give it after sometime.

विप्रास्मिन्नगरे महान् कथय कस्तालद्रुमाणां गणः
को दाता रजको ददाति वसनं प्रातर्गृहीत्वा निशि।
को दक्षः परवित्तदारहरणे सर्वोऽपि दक्षो जनः
कस्माज्जीवसि हे सखे विषकृमिन्यायेन जीवाम्यहम्॥

The Shloka is in the form of conversation between a passanger and a person. The version of this is satairical.

Q. O! friend who is the great person in this city?
Ans. The palm Tree.
Q. Who is the biggest donor?
Ans. The washerman who takes clothes and brings back
after washing in the evening.
Q. Who is the shrewd and intelligent here?
Ans. He who steals other's wealth and women.

Then how do you live in this town just like an insect in the gutter.

It is in a satairical form. The town, where no wise, intelligent, noble, scholarly person live, where people may

not be deft and efficient but are expert in looting others properties and women should be considered, just as a pile of filth or the gutter and its citizen are just the bunch of insects.

न विप्रपादोदककर्दमानि न वेदशास्त्रध्वनिगर्जितानि।
स्वाहास्वधाकारविवर्जितानि श्मशानतुल्यानि गृहाणि तानि॥

The house, where a mud has not been formed by washing the feet of Brahmans, is not echoing with the chanting of Mantras and is devoid of pure words of offering food to the Pitras is not a home but a place where only dead persons live.

सत्यं माता पिता ज्ञानं धर्मो भ्राता दया सखा।
शान्तिः पत्नी क्षमा पुत्रः षडेते मम बान्धवाः॥

Truth is my mother, knowledge father, religion my brother, compassion my friend, peace my wife and forgiveness my son. These six virtues are my real relatives and rest all are false.

अनित्यानि शरीराणि विभवो नैव शाश्वतः।
नित्यं सन्निहितो मृत्युः कर्तव्यो धर्मसंग्रहः॥

Constantly chased by death, all powers are destroyable. Hence one should follow one's religion (Dharma) which is everlasting. One should stick to one's religion.

निमन्त्रणोत्सवा विप्रा गावो नवतृणोत्सवाः।
पत्युत्सहयुता भार्या अहं कृष्ण रणोत्सवः॥

Invitation for a feast for a Brahman, sprouting of fresh grass for a cow, arrival of a husband from foreign land to a woman are like festival for them. But for me O Lord Krishna, war is the festival. Here Chanakya indicates war against evils.

मातृवत्परदारांश्च परद्रव्याणि लोष्टवत्।
आत्मवत्सर्वभूतानि यः पश्यति स पश्यति॥

One who treats other woman as his mother, other's money and property as lump of earth all other beings as himself is the greatest saint.

धर्मे तत्परता मुखे मधुरता दाने समुत्साहिता
मित्रेऽवञ्चकता गुरौ विनयता चित्तेऽतिगम्भीरता।
आचारे शुचिता गुणे रसिकता शास्त्रेषु विज्ञातृता
रूपेसुन्दरता शिवे भजनतात्वय्यस्तिभो राघव॥

Devotion in faith, sweetness in talking, alacrity in giving alms, guilelessness in relation with friends, humility for the teacher, depth in character, piety in behaviour, regard for merit, education in scriptual knowledge, beauty in personality and belief in Lord Shiva are your attributes O Noble one.

काष्ठं कल्पतरुः सुमेरुरचलश्चिन्तामणिः प्रस्तरः
सूर्यस्तीव्रकरः शशी क्षयकरः क्षारो हि वारां निधिः।
कामो नष्टतनुर्बलिर्दितिसुतो नित्यं पशुः कामगौर्नैतांस्ते
तुलयामि भो रघुपते कस्योपमा दीयते॥

The divine tree fulfilling all desires (Kalptaru) is wooden, Sumeru (a golden mountain) is a hill, the philosopher's stone is but a stone, the sun has scorching rays, the moon is waxing and waning, the sea is saline, the god of love (Kamdev) is bodyless, Bali is a demon, the Cow of plenty (Kamdhenu) is an animal but O! God! I am unable to compare you with anyone. You are uncomparable.

विद्या मित्रं प्रवासे च भार्या मित्रं गृहेषु च।
व्याधितस्यौषधं मित्रं धर्मो मित्रं मृतस्य च॥

In Journey knowledge is the best friend, in home wife and in disease the medicine and after death religion (Dharma) are the best friends.

विनयं राजपुत्रेभ्यः पण्डितेभ्यः सुभाषितम्।
अनृतं द्यूतकारेभ्यः स्त्रीभ्यः शिक्षेत कैतवम्॥

Learn courtesy from princes, sweet speech from the

scholars, lying from the gamblers, and deceit from women. Hence they are the best teachers in their own field.

अनालोक्य व्ययं कर्ता अनाथः कलहप्रियः।
आतुरः सर्वक्षेत्रेषु नरः शीघ्रं विनश्यति॥

A man who is carelessly spendthrift, shelterless, quarrel some, coveting for women of any caste indiscriminately perishes soon. Such a man can not survive long.

नाहारं चिन्तयेत्प्राज्ञो धर्ममेक हि चिन्तयेत्।
आहारो हि मनुष्याणां जन्मना सह जायते॥

A learned man must not care for food. He must think about his religion strictly because by destiny the food is attached with human being since his birth. The God himself makes arrangement for it. The man should care only for his Dharma.

धनधान्यप्रयोगेषु विद्यासंग्रहणे तथा।
आहारे व्यवहारे च त्यक्तलज्जः सुखी भवेत्॥

Whosoever is not ashamed in dealing with money and food stuff, in getting knowledge and in debate he is the happy man.

जलबिन्दुनिपातेन क्रमशः पूर्यते घटः।
स सहेतुः सर्वविद्यानांधर्मस्य च धनस्य च॥

Drop by drop of water a pitcher can be filled. The same way we must keep on getting knowledge and collecting money and Dharma.

वयसः परिणामेऽपि यः खलः खल एव सः।
संपक्कमपि माधुर्यं नोपयातीन्द्रवारुणम्॥

Even till the fag end of his life the wicked continues to be wicked, like the very bitter pumpkin cann't become sweet even when it is well ripe. One's character can not be changed.

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CHAPTER - XIII

मुहूर्तमपि जीवेच्चेनरः शुक्लेन कर्मणा।
न कल्पमपि कष्टेन लोकद्वयविरोधिना॥

An existence of a moment involved in noble deed is many times better than the life of many years but before working against the welfare of the two worlds (earth and heaven) it is better to die.

गते शोको न कर्तव्यो भविष्यं नैव चिन्तयेत्।
वर्तमानेन कालेन प्रवर्तन्ते विचक्षणाः॥

One should not grieve for the past and also should not worry for the future. Wise care for the present and plan their course of action accordingly.

स्वभावेन हि तुष्यन्ति देवाः सत्पुरुषाः पिता।
ज्ञातयः स्नानपानाभ्यां वाक्यदानेन पण्डिताः॥

Gods, noble persons and father, all are pleased by one's behaviour but other relatives by enjoying food and drink together, but the scholars are pleased by the sweet talk only.

आयुः कर्म च वित्तं च विद्या निधनमेव च।
पञ्चैतानि च सृज्यन्ते गर्भस्थस्यैव देहिनः॥

The limit of one's life, deeds knowledge money and death all are decided when one comes in womb.

यस्य स्नेहो भयं तस्य स्नेहो दुःखस्य भाजनम्।
स्नेहमूलानि दुखानितत्त्यक्त्वा वसेत्सुखम्॥

Who has an attachment with someone is always afraid. Attachment is the root of sorrow and all grievances,

therefore it is better to shake off attachment and be happy. For a happy life one should not have any attachment.

अनागतविधाता च प्रत्युत्पन्नमतिस्तथा।
द्वावेतौ सुखमेधेते यद्भविष्यो विनश्यति॥

One who is aware of the future troubles and who possesses sharp intelligence always remains happy. In contradiction to one who remains inactive, waiting in hope for the good days to come, ruins his own life. This is the character of a foresighted and intelligent person.

राज्ञि धर्मिणि धर्मिष्ठाः पापे पापाः समे समाः।
राजानमनुवर्तन्ते यथा राजा तथा प्रजाः॥

If a king is the follower of religion then his subjects will also follow it. If a king is sinner then his subjects will also be the same.

As is the king so is the subjects.

जीवन्तं मृतवन्मन्ये देहिनं धर्मवर्जितम्।
मृतो धर्मेण संयुक्तो दीर्घजीवी न संशयः॥

One who is not an ardent follower of religion is like a dead person though still living but who is an ardent follower of religion, lives even after his death.

धर्मार्थकाममोक्षाणां यस्यैकोऽपि न विद्यते।
अजागलस्तनस्येव तस्य जन्म निरर्थकम्॥

One who fails to gain even one of the four aims of life, religion, money, sex (Kïm) and eternal end (Moksha) has his life as useless as a breast below the neck of hegoat.

दह्यमानां सुतीव्रेण नीचाः परयशोऽग्निना।
अशक्तास्तत्पदं गन्तुं ततो निन्दां प्रकुर्वते॥

A wicked always burns with the fire of jealousy on seeing the prosperity of others. Due to his own short comings he himself can not make progress. He starts

criticising those who are progressing. This is a well known sociology.

बन्धाय विषयासंगो मुक्तो निर्विषयं मनः।
मन एव मनुष्याणां कारणं बन्धमोक्षयोः॥

Bondage is indulgence in vices and renunciation of them is liberation. Thus it is the mind which drives anyone to bondage or liberation. Chanakya says that everything depends on one's own mind.

देहाभिमाने गलिते ज्ञानेन परमात्मनः।
यत्र यत्र मनो याति तत्र तत्र समाधयः॥

The communion and realisation of God melts away the arrogance of one's physical qualities. Hence after achieving this stage, he is able to concentrate easily in meditation whenever and whereever he wants. This is the character of a sage.

ईत्सितं मनसः सर्वं कस्य सम्पद्यते सुखम्।
दैवायत्तं यतः सर्वं तस्मात्सन्तोषमाश्रयेत्॥

Who gets all that one desires for? Everything one gets is what is destined for him. Therefore all must seek satisfaction in what ever they get by their deals.

यथा धेनुसहस्रेषु वत्सो गच्छति मातरम्।
तथा यच्च कृतं कर्म कर्त्तारमनुगच्छति॥

A calf can find its own mother Cow, even if there may be thousand Cows, similarly the consequence of an action one can search unmistakingly. Chanakya says that one can not escape the consequence of an action what soever, he has done.

अनवस्थितकार्यस्य न जने न वने सुखम्।
जनो दहति संसर्गाद्वनं संगविवर्जनात्॥

Whose mind is not steady does not get happiness either among the people or in loneliness in jungle. When lonely he

desires company and when in company he longs for loneliness.

तथा खात्वा खनित्रेण भूतले वारि विन्दति।
तथा गुरुगतां विद्यां शुश्रूषुरधिगच्छति॥

As one digs the ground deep by a mattock to bring out water, so should a student attempt to get knowledge from his Guru. Both the situations required hard labour.

कर्मायत्तं फलं पुंसां बुद्धिः कर्मानुसारिणी।
तथापि सुधियश्चार्याः सुविचार्यैव कुर्वते॥

Although man reaps as he sows and his wisdom is also controlled by his action, still the prudent and wiseman act very thoughtfully weighing the good and bad consequences thereof.

संतोषस्त्रिषु कर्तव्यः स्वदारे भोजने धने।
त्रिषु चैव न कर्तव्योऽध्ययने जपदानयोः॥

One must be satisfied with his wife, food and money but he should not be satisfied with knowledge, penance and giving donation.

एकाक्षरप्रदातारं यो गुरुं नाभिवन्दते।
शुनो योनिशतं भुक्त्वा चाण्डालेष्वभिजायते॥

One who does not pay respect to the Guru after receiving the knowledge of even a single word, gets births in dogs species for hundred times and then becomes a pariah in human life.

युगान्ते प्रचलेन्मेरुः कल्पान्ते सप्त सागराः।
साधवः प्रतिपन्नार्था न चलन्ति कदाचन॥

After the end of one era moves the mount Sumeru (The golden mountain) and after hundred era move the seven seas, but the noble person never move from their stand or path.

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CHAPTER - XIV

पृथिव्यां त्रीणि रत्नानि जलमन्नं सुभाषितम्।
मूढैः पाषाणखण्डेषु रत्नसंख्या विधीयते॥

There are three real gems on this earth i.e. food, water and kind words. Fools in vain call the pieces of stone as gems. Chanakya says that the above three precious things fulfill the basic physical and emotional needs.

आत्मापराधवृक्षस्य फलान्येतानि देहिनाम्।
दारिद्र्यरोगदुःखानि बन्धनं व्यसनानि च॥

Poverty disease, grief, bondage and all other infatuative addictions are the fruits of the tree of sin of the person.

पुनर्वित्तं पुनर्मित्रं पुनर्भार्या पुनर्मही।
एतत्सर्वं पुनर्लभ्यं न शरीरं पुनः पुनः॥

One may get money, friend, woman and living place again and again but he cannot get this human life again.

बहूनां चैव सत्त्वानां समवायो रिपुञ्जयः।
वर्षाधाराधरो मेघस्तृणैरपि निवार्यते॥

Many tiny things when combined defeat even a powerfull big enemy. The collective strength of weak straws prevent even the fierce rain from passing through them. Thus it can be said unity is the biggest strength.

जले तैलं खले गुह्यं पात्रे दानं मनागपि।
प्राज्ञे शास्त्रं स्वयं याति विस्तरं वस्तुशक्तितः॥

Oil on water, a secret told to wicked, help given to a deserving person and knowledge to wise, spread very soon.

धर्माख्याने श्मशाने च रोगिणां या मतिर्भवेत्।
सा सर्वदैव तिष्ठेच्चेत्को न मुच्येत बन्धनात्॥

One develops a version to the temporal world by listening to the sacred tells, in crematorium by viewing the diseased person. Thus if one remains averse to worldly considerations, he is bound to be free from all the bondage.

उत्पन्नपश्चात्तापस्य बुद्धिर्भवति यादृशी।
तादृशी यदि पूर्वं स्यात्कस्य न स्यान्महोदयः॥

One repents after committing a sin but if one gets such a wisdom before committing it, one's progress can not be stopped. So one should act after much deliberation.

दाने तपसि शौर्ये वा विज्ञाने विनये नये।
विस्मयो नहि कर्तव्यो बहुरत्ना वसुन्धरा॥

In giving donation, in penance, in bravery, in knowledge, in polite manners and in following the ethics one should not wonder because the earth is full of gems in these fields.

दूरस्थोऽपि न दूरस्थो यो यस्य मनसि स्थितः।
योयस्य हृदये नास्ति समीपस्थोऽपि दूरतः॥

He who is inside of one's heart is not far away despite being at a long distance. He who is not in one's heart is very far away despite being very close. Physical closeness does not show one's nearness.

यस्माच्च प्रियमिच्छेत्तु तस्य ब्रूयात्सदा प्रियम्।
व्याधो मृगवधं गन्तुं गीतं गायति सुस्वरम्॥

Speak sweet before someone, from whom you expect a favour. When a hunter spots a deer he sings a sweet song before killing it.

अत्यासन्ना विनाशाय दूरस्था न फलप्रदाः।
सेव्यन्तां मध्यभागेन राजावह्निर्गुरुः स्त्रियः॥

Staying close to the king, fire, the teacher and woman

give disastrous results but staying far away from them does not give any good result. So one must choose the middle position that is not very far off or very near to them.

अग्निरापः स्त्रियो, मूर्खः सर्पो राजकुलानि च।
नित्यं यत्नेन सेव्यानि सद्यः प्राणहाराणिषट्॥

Fire, water, woman, snake, fool and the member of royal family be dealt with very carefully because all these six are very dangerous and may take life at any time.

स जीवति गुणा यस्य यस्य धर्मः स जीवति।
गुणधर्मविहीनस्य जीवितं निष्प्रयोजनम्॥

Only those survive who are virtous, only those live who are strict in their religion. Those who are devoid of virtues and faith in religion make their lives meaningless.

यदीच्छसि वशीकर्तुं जगदेकेन कर्मणा।
पुरा पञ्चदशास्येभ्यो गां चरन्तीं निवारय॥

If you want to put the entire world under your control by just one act, then put restraint upon your tongue speaking ill to the others.

प्रस्तावसदृशं वाक्यं प्रभावसदृशं प्रियम्।
आत्मशक्तिसमं कोपं यो जानाति स पण्डितः॥

One who talks according to reference, knows how to influence people and express his love or anger according to his capacity, is a scholar.

एक एव पदार्थस्तु त्रिधा भवति वीक्षितः।
कुणपः कामिनी मांसं योगिभिः कामिभिः श्वभिः॥

A body of a woman can be viewed differently by three different persons. For a lecher it is a good source of his sexual gratification, for a yogi it is a filthy foul smelling body and for a dog it is a delicious meat. It can be said that the beauty lies in the eyes of beholder.

सुसिद्धमौषधं धर्मं गृहच्छिद्रं च मैथुनम्।
कुभुक्तं कुश्रुतं चैव मतिमान्न प्रकाशयेत्॥

A wise man must keep his secret up to himself, about the effective medicines, about his religion, short comings of his house hold, his sexual contact, the rotten food consumed and bad and evil things seen or heard by him otherwise he will be in trouble.

तावन्मौनेन नीयन्ते कोकिलैश्चैव वासराः।
यावत्सर्वजनानन्ददायिनी वाक् प्रवर्वते॥

A Cuckoo keeps silent till the day he gets his voice sweet. It means that a man should not disclose his ability till he becomes perfect.

धर्मं धनं च धान्यं च गुरौर्वचनमौषधम्।
सुगृहीतं च कर्तव्यमन्यथा तु न जीवति॥

One must go on accumulating religious merit, money, eatables, the teachings and medicines otherwise he can not survive the hard days.

त्यज दुर्जन संसर्ग, भज साधुसमागम्।
कुरु पुण्यमहोरात्रं स्मर नित्यमनित्यताम्॥

One must, not keep the company of wicked, seek association of the noble and must keep on doing good deeds without forgetting the Almighty even for moment.

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CHAPTER - XV

यस्य चित्तं द्रवीभूतं कृपया सर्वजन्तुषु।
तस्य ज्ञानेन मोक्षेण किं जटाभस्मलेपनैः॥

One whose heart is full of compassion for all beings does not need other knowledge or search of anypath for liberation. He has not to care to rub ash all over his body.

एकमेवाक्षरं यस्तु गुरुः शिष्यं प्रवोधयेत्।
पृथिव्यां नास्ति तद्द्रव्यं यद्दत्त्वा चानृणी भवेत्॥

The teacher who enlightens his pupils even by a single word is so important that nothing on the earth can repay his obligation.

खलानां कण्टकानां च द्विविधैव प्रतिक्रिया।
उपानन्मुखभंगो वा दूरतो वा विसर्जनम्॥

There are only two ways. The wicked and thorns should be dealt with sternly. Crush them by your shoes or go far away from them.

कुचैलिनं दन्तमलोपधारिणं बह्वाशिनंनिष्ठुरभाषिणं च।
सूर्योदये चास्तमिते शयानं विमुञ्चति श्रीर्यदि चक्रपाणिः॥

One who wears dirty clothes, has filthy teeth, is glutton, speaks harsh language and continues to sleep even after the sun rise and also at the time of sun set, Goddess Lakshmi leaves him. If there is such a person even lord Vishnu shuns him too.

त्यजन्ति मित्राणि धनैर्विहीनं दाराश्च भृत्याश्च सुहृज्जनाश्च।
तं चार्यवन्तं पुनराश्रयन्तेऽतोऽर्थो हि लोकं पुरुषस्य बंधु॥

Friends, wife, brothers and servants all these leave a person when he becomes poor If he becomes rich again they again join him. This means that all the relations are located in the money only. Without money nothing is there.

अन्यायोपार्जितं द्रव्यं दश वर्षाणि तिष्ठति।
प्राप्ते चैकादशे वर्षे समूलं च विनश्यति॥

Unlawful money stays for ten years only. In eleventh year it elopes with capital and interest. It means the money earned by unjust means never stays permanently.

अयुक्तं स्वामिनो युक्तं युक्तं नीचस्य दूषणम्।
अमृतं राहवे मृत्युर्विषं शंकरभूषणम्॥

Getting an able owner even worthless things become useful and adorable while worthless owner ruins the value of priceless things. Lord Shankar made even the deadly poison and deadly ornament of his throat while Rahu the demon got beheaded even though he had sipped nectar.

तद्भोजनं यद् द्विजभुक्तशेषं तत्सौहृदं यत्क्रियते परिस्मन्।
सा प्राज्ञता या न करोति पापं दम्भं बिना यः क्रियते स धर्मः॥

Food is that which is left by Brahmans after their eatings, love is consideration for others, wisdom is that which prevents one from committing sin Noble religious act is that doing for which one does not feel arrogance.

मणिर्लुठति पादाग्रे काचः शिरसि धार्यते।
क्रयविक्रयबेलायां काचः काचो मणिर्मणिः॥

Gems may be rolling at one's feet and mere glass objects may be kept respectfully on the head. But at the time of sale the glass would be considered as glass and the gems as gems. Thus reality can not be hidden by any trick for long.

अनन्तशास्त्रं बहुलाश्च विद्या अल्पश्च कालो बहुविघ्नता च।
यत्सारभूतं तदुपासनीयं हंसो यथा क्षीरमिबाम्बुमध्यात्॥

There are infinite scriptures, unlimited branches of

knowledge and human life is very short. Therefore one should be like a swan and take the milk out of milk mixed water.

दूरागतं पथि श्रान्तं वृथा च गृहमागतम्।
अनर्चयित्वा यो भुंक्ते स वै चाण्डाल उच्यते॥

One who eats without offering proper respect to an unexpected guest coming from a far off place and who is also tired, is known as pariah.

पठन्ति चतुरो वेदान् धर्मशास्त्राण्यनेकशः।
आत्मानं नैव जानन्ति दर्वीपाकरसं यथा।

A fool even reads the four Vedas and other scriptures but he can not realise the self as the ladle which repeatedly enters the food but fails to disscern the taste of food.

धन्या द्विजमयी नौका विपरीता भवार्णवे।
तरन्त्यधोगताः सर्वे उपरिस्थता पतन्त्यधः॥

This boat which informs of a brahman going across the sea for existence is typical as it moves in reverse order. Those who remain below it go across easily but those who try to ride on it fall down and get drowned.

अयममृतनिधानं नायकोऽप्योषधीना-ममृतमयशरीरः
कान्तियुक्तोऽपि चन्द्रः।
भवति विगतरश्मिर्मण्डलं प्राप्य भानोः
परसदननिविष्टः को लघुत्वं न याति॥

This fountain of vitality, the lord of all medicines, this moon with the body made up of nectar and shines enchantingly and grows how splendourless is the moment it arrives in the halo of sun. Who don't lose stature by stepping in other's home?

अलिरयं नलिनीदलमध्यगः कमलिनीमकरंदमदालसः।
विधिवशात्परदेशमुपागतः कुटजपुष्परसं बहु मन्यते॥

The black bee (Bhanwara) lives idly among the lotus

petals and survives on sucking the Juice of flower. For some reason it had to come to the foreign land and now it regards a great gift even the juice of paddy flowers (Kutaj). Thus helplessness makes one regard even the common place or even the inferior things as the great gift.

पीतोऽगस्त्येन तातश्चरणतलहतो वल्लभोऽन्येन
रोषादाबाल्याद्विप्रवर्यैः स्ववदनविवरे धार्यते वैरिणी मे।
गेहं मे छेदयन्ति प्रतिदिवसमुमाकान्तपूजानिमित्तं तस्मात्खिन्ना
सदाऽहं द्विजकुलसदनं नाथ नित्यं त्यजामि॥

He who in his anger drank up my father, the sea, who wrathfully kicked my husband, who from the very childhood bear my enemy the goddess of knowledge (Saraswati) upon his tongue, who plucks the house of mine, the lotus, to offer them in worship to Lord Shiva, or his brothers have been bent upon ruining me. Hence I am rightly leaving their house. According to Chanakya Goddess Lakshmi has vowed this because all the above acts have been done by brahmans so she will never stay in their homes. So the brahmans are bound to stay poor.

बंधनानि खलु संति बहूनि प्रेमरज्जु कृतबंधनमन्यत्।
दारु-भेदनिपुणोऽपि षडङ्घ्रिर्निष्क्रियो भवति पंकज-कोशे॥

There are many ties but the tie of love is greatest. Even the black bee, well expert in cutting and pinning when enters in the treasure of lotus becomes inactive to come out. So the tie of love is most powerful than other ties.

छिन्नोऽपि चन्दनतरुर्न जहाति गन्धं बद्धोऽपि
वारणपतिर्न जहाति लीलाम्।
यन्त्रार्पितो मधुरतां न जहाति चेक्षुः क्षीप्तोऽपि न
त्यजति शीलगुणान्कुलीनः॥

On cutting off from the tree the sandal wood doesn't stop giving sweet smell, even the old elephant doesn't leave his sexual play and sugar cane even if it is crushed, continue

to be sweet, similarly the people by good birth does not discard their noble manner and cultured behaviour even when fallen on evil days.

उर्व्यां कोऽपि महीधरो लघुतरो दोर्भ्यां धृतौ लीलया तेन
त्वं दिवि भूतले च विदितो गोवर्द्धनोद्धारकः।
त्वां त्रैलोक्यधरं बहामि कुचयोरग्रेण तन्द्रण्यते
किं वा केशव भाषणेव बहुना पुण्यैर्यशो लभ्यते॥

Only because you could lift a small hill known as govardhan by your hand, you are known in heaven and earth. I hold you, O! supporter of all the three realms, on the points of my breasts but no one even recognises it. No need to say more O! Krishna tell me, does any one get fame by dint of one's merit.

Chanakya has in a poetic manner explained that those already famous, have their tiny achievements magnified but a common man's great achievements are not even taken into account.

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CHAPTER - XVI

न ध्यातं पदमीश्वरस्य विधिवत्संसारविच्छित्तये
स्वर्गद्वारककपाटपाटनपटुर्धर्मोऽपि नोपार्जितः।
नारीपीनपयोधरोरुयुगलं स्वप्नेऽपि नालिंगितं
मातुः केवलमेव यौवनवनच्छेदे कुठारा वयम्॥

Neither we devoted our time to the feet of God to get release from the mundane bonds of this earth, nor we accrued religious merit to ensure our place in heaven nor even in dreams we ever passionately embraced or pressed the solid softness of a woman's breasts and thighs. Thus except for acting as an axe on our mother's youthful beauty, what else did we achieve in the world. One wastes one's life without attaining fulfilment of any of the four qualities explained above.

जल्पन्ति सार्द्धमन्येन पश्यंत्यन्यं सविभ्रमाः।
हृदये चिन्तयन्त्यन्यं न स्त्रीणामेकतो रतिः॥

Women have a tendency of talking to one man, casting lustful glance at other and loving secretly a third person. They cannot devotedly love just one man.

यो मोहान्मन्यते मूढो रक्तेयं मयि कामिनी।
स तस्या वशगो भृत्वा नृत्येत्क्रीडाशकुन्तवत्॥

The fool is the man who under infatuation believes that a particular beautiful woman has fallen in his love ultimately dances to her tunes as her plaything.

कोऽर्थान्प्राप्य न गर्वितो विषयिणो यस्यापदोऽस्तं गताः।
स्त्रीभिः कस्य न खण्डितं भुवि मनः को नाम राजप्रियः॥

कः कालस्य न गोचरत्वमगमत् कोऽर्थी गतो गौरवम्।
को वा दुर्जनदुर्गणेषु पतितः क्षेमेण यातः पथि॥

Who does not grow arrogant by becoming rich. When could indulgence in sensual pleasures end one's grief? Whose heart has not been broken by women? Who could win the king's favour for ever? Who did not bear the evil glances of time? which beggar could ever command regard? Who is the person who could return safely after being trapped in the wickedness of wicked?

Chanakya has explained dramatically all the possible aspects of man's life.

न निर्मिता केन न दृष्टपूर्वा न श्रूयते हेममयी कुरंगी।
तथापि तृष्णा रघुनन्दनस्य विनाशकाले विपरीतबुद्धिः॥

No one did ever see or hear about any golden deer, nor it was ever created but it still beholds the craving of Raghunandan (Lord Ram). Indeed one's wisdom fails at the onset or beginning of evil days.

गुणैरुत्तमतां याति नोच्चैरासनसंस्थिताः।
प्रासादशिखरस्थोऽपि काकः किं गरुडायते॥

It is virtue which enhances one's stature and not the high position. Even if sitting on top of a royal palace, a crow can not become the acquila bird (Garud) the vehicle of Lord Vishnu.

गुणाः सर्वत्र पूज्यन्ते न महत्योऽपि संपदः।
पूर्णेन्दुः किं तथा वंद्यो निष्कलंको यथा कृशः॥

It is virtue which is adored everywhere and not the riches or even excess of them. Is the full moon accorded the same respect as given to the minor moon?

परस्तुतगुणैर्यस्तु निर्गुणोऽपि गुणी भवेत्।
इन्द्रोऽपि लघुतां याति स्वयं प्रख्यापितैर्गुणैः॥

When others praise, even the virtueless person may

acquire some status but if the Lord of Gods (Indra) starts praising his own virtues he will belittle his own stature. Self praise is no praise.

विवेकिनमनुप्राप्ता गुणा यांति मनोज्ञताम्।
सुतरां रत्नमाभाति चामीकरनियोजितम्॥

Virtues shine more when they are present in a wise and noble person, like a gem which aspires to be embedded in gold.

गुणैः सर्वज्ञ तुल्योऽपि सीदत्येको निराश्रयः।
अन्र्घ्यमपि माणिक्यं हेमाश्रयमपेक्षते॥

If not given a proper support even the virtuous gets distressed. However blemishless he is a gem it needs a base to shine from.

अतिक्लेशेन ये हयर्थाः धर्मस्यातिक्रमेण तु।
शत्रुणां प्रणिपातेन ते त्वर्थाः मा भवन्तु मे॥

I do not want such a wealth which is extorted by saddening some one, by unreligious and immoral means or by seeking shelter of enemies.

किं तया क्रियते लक्ष्म्या या वधूरिव केवला।
या तु वेश्येव सामान्या पथिकैरपि भुज्यते॥

What are uses of the money kept inside the house like a bride of an orthodox family and the money or riches which like prostitutes are enjoyed by all. In short, riches should be spent in welfare of the virtuous who help the society. It should neither be amassed in a miserly way nor spent extravagantly.

धनेषु जीवितव्ये च स्त्रीषु चाहारकर्मसु।
अतृप्ताः प्राणिनः सर्वे याता यास्यन्ति यान्ति च॥

All beings have left, are leaving, and shall leave this mundane world totally dissatisfied with whatever they have received, are receiving and shall receive in the form of

wealth, life, woman and food. Human being is never satisfied.

क्षीयन्ते सर्वदानानि यज्ञहोमबलिक्रियाः।
न क्षीयते पात्रदानमभयं सर्वदेहिनाम्॥

All sacrifice, gifts, donations etc. vanish in their effect after sometime but that which is given to a deserving person survive forever. Donations given to a worthy person is the best donation.

तृणं लघु तृणात्तूलं तूलादपि च याचकः।
वायुना किं न नीतोऽसौ मामयं याचतामिति॥

A straw is light but cotton is even lighter than it. A beggar is lighter than even cotton. They why does not the wind fly it away? It is because the wind is apprehensive lest he may start begging something from it also. Begging is the meanest work for a human being.

वरं प्राणपरित्यागो मानभंगे जीवनात्।
प्राणत्यागे क्षणं दुखं मानभंगे दिने दिने॥

It is better to die than to loose prestiege or respect. Death gives sorrow for a moment but loss of prestige or respect gives sorrow from day to day.

प्रियवाक्यप्रदानेन सर्वे तुष्यन्ति जन्तवः।
तस्मात्ततदेव वक्तव्यं वचने का दरिद्रता॥

Sweet words satisfy all. Hence all being must be sweet in their language. The excessive use of sweet words does not make anyone poor.

संसार कटु वृक्षस्य द्वे फले अमृतोपमे।
सुभाषितं च सुस्वादु संगतिः सजनैर्जनैः॥

This world in the form of a pungent tree has two nectareous fruits-sweet speech and good company.

बहुजन्मसु चाभ्यस्तं दानमध्ययनं तपः।
तेनैवाभ्यासयोगेन देहमभ्यस्यते पुनः॥

Penance and knowledge, help the deserving persons gives one the rebirth, as a human being again.

पुस्तकेषु च या विद्या परहस्तेषु यद्धनम्।
उत्पन्नेषु च कार्येषु न सा विद्या न तद्धनम्॥

There is no use of knowledge that remains confined to books only. Similarly that money has no use which has gone under some one else's control.

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CHAPTER - XVII

पुस्तके प्रत्ययाधीते नाधीते गुरुसन्निधौ।
सभामध्ये न शोभेत जारगर्भ इव स्त्रियः॥

One who tries to get knowledge only by reading books and not through a teacher (Guru) deserves the position in the society due to a woman impregnated by an illegal relationship. This type of knowledge would be incomplete and might be damaging. Guru is necessary for proper knowledge.

कृते प्रतिकृतिं कुर्याद्धिंसने प्रतिहिंसनम्।
तत्र दोषो न पतति दुष्टे दुष्टं समाचरेत॥

Meet obligation with obligation, violence with vengeance and wicked with wickedness. There is no harm in doing foul with foul persons. One should do tit for tat.

यद्दूरं यद्दुराराध्यं यच्च दूरे व्यवस्थितम्।
तत्सर्वं तपसा साध्यं तपो हि दुरतिक्रमम्॥

Even if the desired object or destination is far away or difficult to achieve, but one can reach it or get it if one is determined. Nothing is impossible for a man of determination.

लोभश्चेदगुणेन किं पिशुनता यदस्ति किं पातकैः
सत्यं चेत्तपसा च किं शुचिमनो यद्यस्ति तीर्थेन किम्।
सौजन्यं यदि किं गुणैः सुमहिमा यद्यस्ति किं मण्डनैः
सद्विद्या यदि किं धनैरपयशो यद्यस्ति किं मृत्युना॥

Why a greedy fellow be concerned with other's vices, a backbiter with sin, a truthful person with performance of penance and austerities, a guiltless heart with a visit to the

sacred places, a celebrity with the want of self decoration, an educated man with wealth and an infamous person with death.

पिता रत्नाकरो यस्य लक्ष्मीर्यस्य सहोदरी।
शंखो भिक्षाटनं कुर्यान्ना दत्तमुपतिष्ठते॥

He whose father sea is the mine of precious gems, whose real sister is the goddess Lakshmi that couch shall have no reason to begging. In other words it is a pity of fate that having rich relations still a man is forced for begging.

अशक्तस्तु भवेत्साधुर्ब्रह्मचारी च निर्धनः।
व्याधिष्ठो देवभक्तश्च वृद्धा नारी पतिव्रता॥

A weak person adopts saffron robes, a pauper takes the vow of celibacy, a diseased person becomes an ardent devotee of God and an old woman becomes a pious wife. In short a man is forced to adopt such situations due to his position.

नात्रोदकसमं दानं न तिथिर्द्वादशीसमा।
न गायत्र्याः परो मन्त्रो न मातुर्दैवतं परम्॥

No gift is better than the gift of cereal and water, no date is better than the twelth day of lunar calender, no words power is greater than 'Gayatri Mantra' and no God is greater than mother.

तक्षकस्य विषं दन्ते मक्षिकाया विषं शिरः।
वृश्चिकस्य विषं पुच्छे सर्वांगे दुर्जने विषम्॥

The place of poison in a snake is in tooth, in a fly in the head, in the scorpion in the tail but the wicked has poison in his whole body.

पत्युराज्ञां बिना नारीह्युपोष्य व्रतचारिणी।
आयुराहरते भर्तुः सा नारी नरकं व्रजेत्॥

A wife who takes a resolve without seeking her

husband's permission shortens the age of her husband. Such woman is consigned to hell after her death.

न दानैः शुध्यते नारी ह्युपवासः शतैरपि।
न तीर्थसेवया तद्वद्भर्तुः पादोदकैर्यथा॥

A woman does not become pious by giving alms to the needy, performing austerities and fasts and offering prayers at sacred places, as by having the water she gets after washing her husband's feet.

पाद्यशेषं पीतशेषं संध्याशेषं तथैव च।
शूनोमूत्रसमं तोयं पीत्वा चान्द्रायणं चरेत्॥

The remaining water after washing one's feet drinking to one's need and after completing the morning evening worship, should never be consumed as it is as abhorsome as the urine of dog. If one drinks it he must keep the fast for the whole day and should take his/her food or water after seeing the moon.

दानेन पाणिर्नतु कंकणेन स्नानेन शुद्धिर्नतु चन्दनेन।
मानेन तृप्तिर्नतु भोजनेन ज्ञानेन मुक्तिर्नतु मण्डनेन॥

Beauty of hands lies in giving alms and not in wearing diamond studded golden bracelets, the body becomes clean by bath and not by applying sandal wood paste, one feels satisfied by being bonoured and not being with a best lucious food, one gets liberation by knowledge and not by self decoration.

नापितस्य गृहे क्षौरं पाषाणे गंधलेनम्।
आत्मरूपं जले पश्यञ्छक्रस्यापि श्रियं हरेत्॥

For cutting and setting of hairs going to barber's residence, adoring the stone by sandal wood paste and seeing own face in water if done by Indra even then the Goddess Lakshmi will leave her.

सद्यः प्रज्ञाहरा तुण्डी सद्यः प्रज्ञा करो वचा।
सद्यः शक्तिहरा नारी सद्यः शक्तिकरं पयः॥

A Tunda (Kundroo) herb immediately spoils the mind of one but a herb named Vacha revives it. Similarly a woman quickly depletes a man's potency but milk immediately restores energy.

यदि रामा यदि च रमा यदि तनयो विनय गुणोषेतः।
तनये तनयोत्पत्तिः सुरवरनगरे किमाधिक्यम्॥

That home is greater than the divine pleasure which has a virtuous wife or lady, a noble natured and promising son with his own son (grandson) and enough wealth.

परोपकरणं येषां जागर्ति हृदये सताम्।
नश्यन्ति विपदस्तेषां संपदः स्युः पदेपदे॥

Those who have regards for others, have their problems getting solved automatically and they receive their benefits at every step.

आहारनिद्रा भय मैथुनानि समानि चैतानि नृणां पशूनाम्।
ज्ञाने नाराणामधिको विशेषो ज्ञानेन हीनाः पशुभिः समानाः॥

All beings including human beings need food, sleep, sex and fear. All are alike but it is the knowledge that seperates human beings from the others. A man without the knowledge is like an animal only.

दानर्थिनो मधुकरा यदि कर्णतालैर्दूरीकृता करिवरेण मादान्ध बुद्ध्या।
तस्यैव गण्डयुगमण्डनहानिरेषा भृंगाः पुनर्विकचपद्मवने वसन्ति॥

Blinded by his intoxication the elephant flays away the black bees by his ears. The loss was not of black bees but of the elephant as his visage lost charm. The black bees went back to the cluster of the lotus flower. In these lines Chanakya denotes that if fools do not give proper respect to the virtues, it is they who suffer the loss not the virtues which have many admirers.

राजा वेश्या यमश्चाग्निस्तस्करौ बालचायकौः।
परदुःखं न जानन्ति ह्यष्टमो ग्रामकण्टकः॥

The king, the prostitute, the God of death (Yamraj), fire, theif, beggar, a child and a wicked of the village do not know the sorrow of the others. They always think of themselves only.

अधः पश्यसि किं बाले पतितं तब किं भुवि।
रे रे मूर्ख न जानासि गतं तरुण्यमौक्तिकम्॥

Q. O! Dame for what, you are looking down on the ground?

Ans. Fool, don't you know that I have lost the pearl of my youthfulness.

In this ethic Chanakya has depicted that inspite of being old a woman always searches her youth.

व्यालश्रियाऽपि विफलापि सकण्टकाऽपि वक्रापि पंकिलभवाऽपि दुरासदाऽपि।
गन्धेन बन्धुरसि केतकि सर्वजन्तोरेको गुणः खलु निहन्ति समस्तदोषान्॥

O! pandanus (Kewara) inspite of your being the dwelling in the living place of snakes, being fruitless, full of thorns, originating in the mud, accessible with great difficulty still you are lovely and dear to all because of your sweet fragrance. Only a good virtue covers every defect.

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ADMINISTRATIVE SYSTEM

[1]

In the Mauryan age India attained the political unity for the first time and the Mauryan kings ruled over a vast empire. Chandragupta Maurya established the administrative system under the guidence of his Guru Chanakya which was followed by the English people after about two thousand years. This administrative system was based on scientific principles which was flawless barring some points–

Chanakya suggested following heads for the administration.

The Central executive machinery

Provincial administration

Consultative Body

Local Government in the villages.

The Mauryan empire was monarchial. The head of the empire was the king. All authorities vested in the king. He was the epitome of power. In principle the king had all the power but practically it was impossible for him to run the day to day administration personally. He was assisted by the executive Council of Ministers. They advised the monarch in the matters fo state business and carried out the instructions of the king. Some of them had expert knowledge and supervised the business and work of under officials, others simply carried out the royal orders.

The king was not bound to follow the advices of his ministers but he used to select the best advise and act

accordingly. Chanakya advises the king to do nothing without consultation.

मन्त्रपूर्वाः सर्वारम्भाः

The king and his minister must keep their deliberations a secret. The man who divulge the secret should be kept out of the circle of trusted advisers.

उच्छिद्येत मन्त्रभेदी

Kautilya lays down a principle that the king should consult with at least three or four ministers.

मन्त्रिभिश्चतुर्भिः सह वा मन्त्रयेत

Because if the king consults with only one or two ministers he may be over powered in his judgement. In the opinion of Kautilya the chief qualities of a consultation should be the followings–

a. How to begin.

b. How best to utilise man and money.

c. How best to select time and place.

d. How to keep off evil.

e. How best to get success.

कर्मणाभारम्भोपायः, पुरुषद्रव्यसम्पत्,
देशकालविभागः विनिपातप्रतिकारः
कार्यसिद्धिवरति पंचांगी मन्त्रः।

The King should always keep it in mind that the proper opportunity must not be wasted He should take appropriate steps to achieve his gains.

अवाप्तार्थः कालं नातिक्रामयेत

Besides the individual ministers a council of advisers also existed. Its constitution varied in number. Kautilya laid down no hard and fast rule regarding the number of counsel. Their number depended upon the necessity of the circumstances.

यथासाम्थर्यमिति कौटिल्यः

According to him a king with a big council was sure to win success while another with a small one was sure to be ruined. The king was to consult not merely those who were present. Even the opinion of absentees were taken by sending letters to them inviting their views.

आसन्नैः सह कार्याणि पश्येत्
अनासन्नैः सह पत्रसम्प्रेषणेन मन्त्रयेत
राजग्रप्रिणिधि पंञ्चमे मन्त्रिपरिषदा
पत्रप्रेषणेन मन्त्रयेत

In case of differences in opinions among the councillors the opinion of majorty used to prevail. But the king was not bound to follow it. He had the freedom of his own free judgement.

तत्र यभ्दूयिष्ठा ब्रूयु, कार्यसिद्धिकरं वा
तत्कुर्यात्।

These ministers were selected and appointed by the king and were royal servants during the royal pleasure.

The Chief officials included–

One or more mantrins the Purohita, the Senapati, or commander-in-chief, the Yuvaraja or heir-apparent Drauvarika, The Antarvasmika, The Prasata, The Samaharata, The Sanbidhata, The Pradesta, The Nayaka, The Paura, The Vyaraharika, The Karmanatika, The Mantri Parisadadhyaksha, The varisth Adhyakshas The Dandpalas, The Antapalas and The Amatika.

Whatever might have been the case the Mantrins occupied the highest position among officials. They were the most trusted persons of the king.

The office of the Purohit was of great impotance and existed since Vedic-period. He used to mediate between the

king and the Gods. He also accompanied the king in the battle field. He used to advise the king on the points of law. In the days of Arthashastra these officers held a high and important position. Kautilya advises the king to regard the Purohita as a preceptor and to respect him as a son respects his father. Kautilya further asks the king to select a man who is learned in vedas, in the art of government and belongs to a noble family.

पुरोहित मुदितोदितकुल शीलंषडङ्गेवेदे दैवे
निमित्त
दंडनीत्या व्यां च अभिविनतिमापदां दैवमानुषीणां
अथर्वभिरुपाये
श्चप्रतिकतरि कुर्वीत। तमाचार्य शिषाः पितरं
पुत्रो
भृत्यः स्वामिनमिद चातुवर्तेत।

In cases of dishonesty and disloyalty, the Purohita could be dismissed but he in no case, could be put to death.

The Minister of War–He used to lead the army in the battle field when the king had to stay home due to urgent state business. In the time of peace, he used to administer control over the leaders of foot, chariot, elephants and cavalry.

In the days of Arthashastra Yuvraja or a prince of blood were made Senapti. The king had always to keep a close watch on the Senapati due to the fear of revolt.

The Keeper of Royal gate–His duties were not clear. It seems all the applications and claims for redress reached the king.

Leader of Harem and Harem Guards–Because this officer used to protect the royal person, he was entitled to a high position.

Suprintendent and regular–His exact functions are not known; He had important military functions. He administered

punishments, preserved peace in the royal camp.

The collector General of Revenue–He used to collect the revenue and preserve the peace. The Gopas, police officers and spies were under his control. His principal duty was the determination of the various royal dues and their realisation.

Receiver General–His business was to receive all dues and keep accounts not only of cash payments but also of payment of commodities. He was responsible to build store houses, granaries, prison houses and armouries etc.

Suprintending official–His duties were multifarious. They were probably travelling officers who suprintended the work of Gopas.

गोपस्थानिकस्थानेषु प्रदेष्टारः
कार्यकरणं वलिप्रग्रहणं कुर्युः

They also had criminal Jurisdiction and awarded punishment. The following passage shows that these officials exacted fines in lieu of multilation.

उत्तमापरमध्यत्वं प्रदेष्टा दण्डकर्मणि।
राज्ञश्च प्रकृतीनां च कल्पयेदन्तरान्वितः॥

The Mantri Parishad Adhayakshas–The council of advisers had a separate existence.

Leader of forces–A military official who used to lead the front of the Army.

Leader of the city–He was the suprintendent of the Capital City.

Dandapala–He was incharge of police and the military or were merely police officers.

Durgapala–He was the Chief of the fortresses.

Antapala–He was the governor of the frontiers.

Atavikas–He was the ruler of forests.

In the days of Kautilya the Amatyas were numerous,

performed onerus duties and wielded responsibility and power. Youngmen of noble lineage, wisdom, loyalty were recruited. Chanakya laid down the criteria for the appointment of Amatyas and Mantrins. Amatyas were entrusted with the work of various departments. The departments again were divided and each was related with the business of a particular branch of administration. According to the ethics of Chanakya some of these were as follows :

1. Department of Revenue collection under the Samaharta (the collector general).
2. Department of Audit of receipts and expenses under Chief Officer of Aksapatala.
3. Department of receipts into the treasury and the management and upkeep of the receipts under the Sannidhata or Receiver General.
4. Department for the keeping of royal treasure under Koshadhyaksha.
5. Department for the issue of royal writs under suprintendent of writs.
6. Department of mining under A karadhyaksha. He had his subordinate e.g.
   a. Lohadhyaksa–Incharge of base metals.
   b. Khanyadhyaksha–Incharge of sea bed mines.
   c. Lavanadhyaksha–Salt Suprintendent.
   d. Rupdarsshka–Manufacturer and examiner of coins.
7. Department of controlling the work of Jewellery under sauvarnika.
8. Department of gold mining and manufacture under sauvarndhyaksha.
9. Department of upkeep of agriculture and forests under Kasthagaradhyaksha.
10. Department of receiving raw vegetables and forest

produce under Kuphyadhyaksha.

11. Department for the control and supply of commodity under Panyadhyaksha.
12. Department for the preservation and up keep of weapons under Ayudhagaradhyaksha.
13. Department for regulating weight and measure under Pautavadhyaksha.
14. Department for tell collection under Sulkadhyaksha.
15. Department for agriculture and royal farms under Sitadhyaksha.
16. Department for regulation of wine shops under Suradhyaksha.
17. Department for regulating butcher houses under Sunadhyaksha.
18. Department for regulating the trade of courtesans under Ganikadhyaksha.
19. Department for regulating the royal ferris, guarding of river and for the navy under Navadhyaksha.
20. Department for royal stables under Asvadhyaksha.
21. Department for royal elephants under Hastyadhyaksha.
22. Department for royal charriots under Rathadhyaksha.
23. Department for waste lands under Sunyadhyaksha.
24. Department for regulating guilds under Kantka-Sodhana.
25. Department for regulating shops and prices under Samsthadhyaksha.
26. Department of passports under Mudradhyaksha etc.

●●●

LAND POLICY AND LAND REVENUE

In the days of Chanakya, the Government took several steps to ensure the control over land, continuous and speedy flow of revenue.

The land was divided into different catagories–

(a) land which was directly under the ownership of king.

(b) Land which was known as Brahmdeva land belonged to brahmans.

(c) land in the hands of A – Karada tenants who seem to have paid only a tax in lieu of protection.

A number of restrictions were made upon the land owners on selling their lands.

A Brahmadeva land owner could sell his land only to a Brahamdeva and A-Karada tenant could do the same only to A-Korada tenant.

With the settlement of new areas, with the new conquests and use of waste lands new catagories of tenants took birth.

1. Either village officer, physicians or village craftsmen who enjoyed land for life in lieu of service to the public.
2. The cultivators settled in waste land and helped by loans of money and corn by Government.

These types of tenants had a right over their land only upto life time but not perpetually.

करदेभ्यः क्वतक्षेत्राण्यैक पुरुषिकाणि

दद्यात् विक्रयाधानवर्जम्।

There were crown lands directly held by the king. These were tilled either by the royal officers or by slaves, criminals or hired labourers or by the tenants who worked on the basis of getting half a share of the produce.

The taxes on lands were levied on the basis of assessment of average produce for a number of years. Thus the villages who depended solely on the mercy of nature paid the least but others paid according to the facilities given by the Government. Payment of taxes were both in cash and kind. Payment in kind was realised by the Dronamapaka.

In addition to the regular taxes there were occassional taxes levied on the land owners on particular occasions. Some of these taxes were as follows :

1. Senabhaktam–According to some they were not regular contributions for maintaining the army but the contribution in kind to support a marching army.
2. Utsanga–tax levied on birth of a Royal Prince.
3. Parihinaka–damages of crops by cattle.
4. Aupayanika–presentation to the king.

Besides all this during the times of distress or natural calamity the normal rates were increased.

अकोशः जनपदं महान्तमल्पप्रमाणं
वा देवमातृकं प्रभूतधान्यं धान्यस्यांशं तृतीयं
चतुर्थं वा याचेत् यथासारम्।

Next to land taxes the Chief source of income was the customs and excise duties. There were various taxes imposed on commodities e.g.

1. tax on the sale of all articles.
2. tax on merchandise as duty.
3. tax on goods during transportation.

All the commodities were taken to the market and before being transported were inspected by royal officers who sealed and stamped them. All goods were examined as regards their seals. Tampering with seal was an offence. As a rule the Government levied duty on imports and on exports.

निष्क्राम्यं प्रवेश्यं च शुल्कम्।

The general rate of levy was 20% on imports on exports a duty about 10% was levied. Other duties levied were as follows–

1/6th–on fruits, flowers, grains, fish and meat 1/15 to 1/10 on linen goods, varieties of cotton fabric, mercuric sulphide, metals, sandal wood etc.

1/25 to 1/20 on cotton fabric, animals, medicines, leather goods, grains, rice oils, cooked rice etc.

In addition to these other dues were relised.

अन्तपालः सपादपणिकां वर्तनीं गृह्णीयात्।

1. Taxes imposed by the frontier officers.
2. Taxes at ferries managed by the King
3. Tax on loads or beasts of burden was also levied.

The artisans and craftsmen paid taxes not individually but through their guilds. Prostitutes also paid the taxes through Ganakadhyaksha. Gambling houses were also a source of income. Wine houses were also controlled. Sale of wine and its manufacturing were also taxed. Wine drinking was very common in those days and thus it fetched a very large income to the royal treasury.

Crown lands which were cultivated under the control of Bhooadhyaksha were also a great source of income. The peasants who used to work for a share, paid from 1/5 to 1/3 to the Government. The forest produce was collected by the forest officers. They also controlled the hunting in the forests. Kautilya attaches great importance to the elephants. Injury to elephants was dealt with severe punishments.

Forest products included (1) varities of timber, (2) bamboo, (3) canes and creepers (4) materials for rope making (5) various roots, medicinal herbs and plants (6) poisonous plants and herbs (7) various animals and their shins and bones (8) various metals, ores and alloys (9) charcoal, wood, logs and leaves.

Mines–These came under the direct ownership of the king. Chanakya emphasises the necessity of royal ownership of mines since they produced gold, silver and precious metals and jewels. This contributed to the richness of royal treasury which was necessary to maintain a permanent army for the safety of the state.

आकारप्रभवः कोशः कोशादण्डः प्रजायते।
पृथिवी कोशदण्डाभ्यां प्राप्यते कोशभूषणा॥

All mines of precious metals belonged to the king. All the mines were under the jurisdiction of Akaradhyaksha. He used to control the production work of mines. He also used to supervise the storing and collection of minerals, their classification and manufacture for commercial purposes.

Under Akaradhyaksha there were different officials. The most important of them were the followings.

1. The Lohadhyaksha–He was incharge of Base Metal manufacture.

   लोहाध्यक्षः ताम्रसौसत्रपुवैक्वन्तकारकूटवृत्तकं सतालललोघ्रकर्मान्तान् कारयेत्। लोहभाण्डव्यवहारं च।

2. The Laksanadhyaksha–He manufactured coins and tokens of silver or copper mixed with alloys.

   लक्षणाध्यक्षः चतुर्भागताम्रं रूप्यरूपं...कारयेत्।

3. The Rupadarsakha–He manufactured token coins and tested them.

4. The Suvarnadhyaksha and Sauvarnika–The first was incharge of the extraction of gold while another

suprintended the manufacture of gold utensils and ornaments.

विशिखामध्वे सौवर्णिकं शिल्पवन्तभभिजातं प्रात्ययिकं च स्थापयेत्। सौवर्णिकः पौरजानपदानां रूप्यसुवर्णमावेशनिमिः कारयेत्।

5. The Khanyadhyaksha–He was incharge of sea bed mines and extracting, corals, pearls etc.

   स्वन्यध्यक्षः शंङवज्रमणिमुक्ताप्रवालक्षारकर्मान्तान् कारयेत्।

6. The Lavanadhyaksha–He suprintended the manufacture of salt and collection of excise income out of it.

   Salt seems to have been a royal monopoly and the defaulter was severly punished but vanaprasthas, hermits and royal labourers were given salt for their own consumption.

   Forced labour and fines levied by the law courts brought considerable income to the state. Besides that accidental income, the followings were also a good source of income–

a. The king had the right ot escheat on all properties without heir.

b. Lost property without owner passed to the king.

c. Treasure travels went to the king.

   During the time of distress, war and other emergencies the taxes were levied, interest on loans money and corn given to the cultivators also fetched more money to the treasury.

   Revenue collection was made by the Samaharta and his officers. The chief officers under the Samaharta were the four sthanikas and under them were Gopas, each of whom was incharge of five or/ten villages. The Gopas were entrusted with the work of revenue collection and also maintained detailed registers of income and

expenditure, varieties of land and their produce, areas under cultivation dry land, forest areas, transfers or sale of land or houses in the local area.

तन्प्रदिष्टः पंचग्रामीं दशग्रामीं वा गोपश्चिन्तयेत्। सीमावरोधेन ग्रामाग्रं कृष्टाकृष्टस्थलकेदारारामषण्डवाटवनवास्तु चैत्यदेवगृहसेतुवन्ध्यश्मशानसत्रप्रपापुण्यस्थानविवीतपथिसंडापनेनक्षेत्राग्र तेन सीम्नां क्षेत्राणां च मर्यादारण्यपथिप्रमाणसम्प्रदान विक्रयानुग्रहपरिहारनिबन्धान् कारयेत्। गृहाणां च करदा करदम्नंयानेन।

Chanakya is careful to avoid fiscal atrocities because it used to give birth to revolt by the subjects. Therefore he advises the king to be polite while asking for the tax during the distress from his subjects.

क्षीणाः प्रकृतयो लोभं, लुब्धा यान्ति विरागताम्।
विरक्ता यान्त्यमित्रं वा भर्तारं घ्नन्ति वा स्वयम्॥
तस्मात् प्रकृतीनां क्षयलोभविरागकारणानि नोत्पादयेत्।

Despite this carefulness Acharya Chanakya explored every possible method to ensure ample revenue to the king. In his opinion money was the most important requirement to man in this world because Dharma and Kama depended upon it.

अर्थ एव प्रधानः अर्थमूलौ धर्मकामौ

Money was of vital importance to the king to ensure sovereignty through the loyalty of the army and his officers.

कोशाभावे ध्रुवं दण्डविनाशः

This vast income derived from all these heads mentioned was handed over to the Receiver-General or Sannidhata.

तस्मादाप्तपुरुषधिष्ठितः सन्निधाता निचयानानुतिष्ठेत्

Besides him the Kuphyadhyaksha and Kosthagoradhyaksha also collected the payments.

In Regard to all kinds of receipts there was a strict

accounts department with a number of officers who regularly audited the income. The accounts books were kept in detail. In all entrees, name of the treasurer the prescriber, the receiver, the payer and the person who caused payment were clearly written down. All accounts were submitted in the month of Asadha which marked the close of the financial year. Tempering with accounts was severly punished. Foremost attention was paid to financial administration because all the undertaking depended upon it. Dishonest and fraudulent officers if proved, were heavily punished and informants amply rewarded.

Vast revenue thus collected was spent partly in maintaining the royal dignity, in defending, protecting the country, as well as in discharging the obligation which the government had taken upon itself. The Chief heads of expenditure were as follows–

1. Royal House Hold–Maintenance of the royal house hold, personal requirements of the king and his personal safety, his Harem, including the queens and concubines, Princess, the Harem guards, spies, the king kitchen costed a huge sum.
2. Maintenance of the religious establishment with the Purohita and other officer of sacrifices, astrologers and the Purana reader etc. The Purohita used to receive the salary of Mantrin and enjoyed the respect.
3. Payment of the salaries of higher officials and their subordinates including the magistrates and the judicial officers, the police, the espionage and the menial staff.
4. Huge sums were spent in the maintenance of the Army and Navy. Transport, armoury, espionage and other departments were a huge liability upon the treasury. The Mauryan Army consisted a million persons. Chanakya

gave detailed descriptions of the salaries given to the food soldiers, charriateers, commanders of bands of horses, elephants and higher military officers. The food supplied to the army was not scanty.

5. The army owned various farms, cattle farms, factories. Mines and forests were a source of expenditure.
6. To encourage the agriculture the government used to give loans to cultivators. In the times of famine and natural calamities special loans and advances were made from the royal treasury.
7. Another item of expenditure was royal grant to the cause of education. In the days of Arthashastra the Acharyas and Vidyavantas who were teachers of sacred branches got pensions. Grant were made to the secular sciences also.
8. The grant of pension of retired officers was another source of royal expenditure. The widows and children of dead soldiers were also provided pensions for their upkeep.

   कर्मसु मृतानां पुत्रदारा भक्तवेतनं लभरेन्।
   वालवृद्ध व्याधिताश्चैषामनुग्राह्याः।
   प्रेतव्याधितसूतिकाक्वत्येषु चैषामर्थमानकर्म कुर्यात्।

9. The relief of the poor was regarded as a royal duty in ancient times. The king was considered the natural guardian of the orphans and widows. He was the patron of srotriya and the protector of the disabled, the aged and starving poor. Kautilya directed the king to perform these duties with bravity and without distinction of caste and creed.

   वालवृद्धवव्याधितव्यसनानानथांश्च राजा विभृयात्।
   स्त्रियमप्रजाताम्। प्रजातायाश्च पुत्रान्।

10. The royal government was always prepared for emergencies. During femine and natural calamities it took emergency steps to provide relief to its subjects.

    ततोऽर्ध रक्षेत् आपदर्थं जानपदाना॥

11. The royal government in those days spent money in works of public utility. It used to construct dams, dig wells for irrigation, built roads for transportation of public, reservoirs for public use etc.

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THE ARMY AND THE NAVY

Chanakya considered strong army one of the most important requirement of the kingdom. Therefore maintenance and organisation of army was paid the utmost importance. Elaborate machinery was developed for army administration. Six boards each consisted of six members were formed to manage the affairs of army and navy which supervised the work of the following sections–

1. The Infantry
2. The Cavalory
3. The Elephant
4. The Chariot
5. The Navy

Arthashastra mentions a number of officers to administer these departments e.g.

Ayudhagaradhyaksha, Pattyadhyaksha, Hastyadhyaksha Rathadhyaksha, Navadhyakasha and Aswadhyaksha etc. In those days the main weapons of an infantryman were sword, bow and arrows, javlin and lances etc. They used to shield their bodies with tough bull hide. Higher officers used iron netting, sheet steel with coverings for the head, arms breast and thighs. Elephants horses and chariots too used to have coverings and helmets. Iron or wooden beams were used to crush the enemy and devices for throwing stones or setting fire were also used. The officer incharge of armoury was known as Ayudhgaradhyaksha. He used to arrange their manufacture and upkeep in proper condition. Royal seal was

affixed on every weapon. This seal was again checked when the weapon was again returned to the armoury after active duty or parade.

कृतनरेन्दांङ्क शस्त्रावरणमायुधागारं प्रवेशयेत्
अशस्त्राश्चरेयुरन्यत्र मुद्रानुज्ञानात्।

The officer in charge of infantry was responsible for the training, discipline and organisation of foot soldiers. He supervised their regular drilling and training sessions in various forms of warfare.

The Officer in charge of Cavalary was responsible for the upkeep of horses and cavalerymen. Horses were regularly trained for war and great pains were taken to keep the horses healthy.

Special care was taken for the construction and protection of chariots with armours. Some were used in drawing idols or men of position, while others were specially constructed for warfare or for attacking the fortifications of the enemy. The charioteers were given special training in different types of warfare.

देवरथपुष्परथसांङ्
ग्रामिकपारियाणिकपरपुराभिया
निकवैनयिकांश्च स्थान् कारयेत्।

The importance of the chariot on those days was proved by its use by Porus in the war against Alexander.

The Nauadhyaksha was in charge of Navy. The state maintained both big ships menned and controlled by captains, steersmen etc. and small boats. The Navy used to protect the coastal belt or water ways from the enemies. It also took step to stop sea piracy.

The Navy in those days was formidable and mighty. The Navy was incharge of the following duties also–

1. Collection of maritime customs.
2. Protection of ports and shipping.
3. Prevention of smuggling of arms and prohibited items.
4. Protection of vessels or seamen in difficulties.
5. Regulation of entry and exit of foreign ships.

In the Mauryan era elephants were a important part of the army. The Arthashastra contains directions for the proper feeding, training and treatment of elephants. Areas for their fodder were under royal control.

In addition to these there were other branches of the fighting force e.g.

1. Guards for protecting the monarch.

   अष्टादशवर्गाणामात्मरक्षविपर्यासंकारयेत्।

2. Troops of Vardhaki and Visti business were to march before the advancing portion of the army. They used to dig entrenchment, construct camps and raise quick fortifications.

   पुरस्तादध्वनः सम्यक् प्रशास्ता ग्रहणानि च।
   यायाद्वर्धकिविष्टिभ्यामुदकानि च कारयेत्॥

3. Spies of different catagories.
4. Cooks and suppliers of food of the army. The Arthashastra mentions the establishments of Mahanasa.
5. Drummers, Singers who encouraged the troops.

Medical Department

The department of physicians and nurses was organised carefully. Various teams of physicians and nurses carried medicine and other facilities to the fighting force and for the wounded.

चिकित्सकाः शस्त्रयन्त्रागदस्त्रे हवस्त्रहस्ताः
स्त्रियश्चात्रपानरक्षिण्यः पुरुषाणां उद्वर्षणीयाः
पृष्ठतस्तिष्ठेयुः

The recruitment of the army was carried out carefully. It was the duty of all Kshatriyas to fight. Kautilya preferred them to Brahamana. Following varieties of fighters were included in the army–

(a) The hereditary troops.
(b) The mercenaries fighting for monery.
(c) Contingents supplied by corporations of various descriptions.
(d) Troops furnished by the allies.
(e) Troops supplied by the Wild tribes.

The command of the army in times of war was entrusted to choose officers e.g. the Nayaks, the Senapati and their subordinates. Strict discipline was maintained in the army and in camps.

Police :

Kautilya gave elborate description of police system which prevailed during that time. Police Headquarters were established in all the principal cities together with Law courts. A sthaniya was appointed for 800 villages, a Dronamukha in the midst of 400 villages, a Kharvata in the midst of 200 villages and a Sangrahana in the midst of 10 villages. Whenever any emergency arose troops of army were called in to assist these officers.

The duty of preserving peace was a responsibility of the Samaharta and Sthaniks. There were local officers appointed for keeping peace in their respective areas e.g. the Nagarika was in charge of city police and in villages Gramika or

Gramadhyaksha was appointed for the purpose. In times of mauryas in the intervening areas, Vivitadhyaksha seems to have exercised criminal and police powers. He used to keep an alert eye on the passers by and did not allow anyone to pass except with passports. He maintained a close watch on the movement of thieves or gangs of outlaws with the help of hunters and watch dogs.

Ordinarily chandals, Savaras and Bulindas were employed for police duties.

तेषामन्तराणि वागुरिकशबर
पुलिन्दचण्डालारणपचरा रक्षेणुः

Men travelling from one part of the country to another had to show passports and also answer querries of police officers. Passport was issued on payment.

समुद्रो जनपदं प्रवेष्टुं निष्क्रामितुं वा लभेत।
मुद्राध्यक्षो मुद्रां: माषकेन ददयात्।

These passports were liable to be examined. Anyone who could not prove his bonafides by showing these, was fined.

द्वादश जानपदोऽमुद्रो दद्यात्

Spies were also employed by the civil administration and were stationed in disguise at cross roads, ruined temples, chaityas, wine shops or brothers etc.

पुराणचोरव्यंञ्जनाश्वन्ते वासिनत्यचतुष्पथेषु
स्तेनामित्रप्रवीरपुरुषानां च
प्रवेशनस्थानगमनप्रयोजनान्युपलभरेन्।

Besides that to prevent crime not only men of dubious character were monitered but illegal trade of arms was restricted. Carrying weapons of might in towns was also forbidden.

चाररात्रिषु दण्डशत्रहस्ताश्व मनुष्याः दोषतो दण्डया:

Movements near the king's palace or climbing on to the city walls was punishable.

Judiciary

The king was the supreme judge in his kingdom. In his court he granted patient hearing to all the complaints of his subjects and thus discharged the functions of the highest court of Appeal. For the proper dispensing of justice judges were appointed and law courts were established in important cities. Two sets of courts were established e.g.

1. Courts presided over by the Dharmasthas assisted by Amatyas.
2. Courts presided over by Pradestoral or Amatyas only.

Dharmasthas were the real judges while the Amatyas were probably royal delegates to watch over the procedure.

Dharmasthas were men of character and integrity and well versed in the sacred law. They used to settle the disputes arising out of violation of traditional customs and principles. They used to have jurisdiction over the exclusive fields e.g. Law of divorce and remarriage, inheritance and division of property household or real property it sold, Law of slavery and servants, sale without ownership, Law of dice playing, non performance of arguments, Law of violence and crime, defamation etc.

Law of evidence was well developed. The evidence of both parties was weighed and evaluated. The view of majority was taken into account for reaching to a conclusion on the facts of the case. Judicial torture was applied to make the suspect confess. But this was only done when his crime or guilt was almost apparent.

आत्पदोषं कर्म कारयेत्

But Kautilya was against the use of torture and he exempted women and the weak or aged person from torture.

In criminal cases the presumption of law was to recognize the accused as innocent unless it was fully proved.

Impartial judicial administration was one of the ideals of Kautilya. It was the duty of the king to ensure impartial justice to his subjects without consideration of position, kinship or anything.

राज्ञः स्वधर्मः स्वर्गाय प्रज्ञा धर्मेण रक्षितुः।
अरक्षितुर्वा क्षेप्तुर्वा मिथ्यादण्डमतोऽत्यथा॥
दण्डो हि केवलो लोकं परं चेमं च रक्षति।
राज्ञा पुत्रे च शत्रौ च यथादोशं समं धृतः॥

The king had to keep Dharma, vyvahara and Sanstha in view for being impartial in justice. But in interpreting the laws he was bound to follow the dictates of reason and equity.

अनुशासद्धि धर्मेण व्यवहारेण संस्थथा।
न्यायेन च चतुर्थेन चतुरन्तां महीं जयेत्॥

In the interest of impartial justice the judges judicious conduct was of prime importance otherwise they were punished.

The composition of these Kantaka-sodhan courts were different from the courts presided over by the Dharmasthas. Thus,

(a) The guild-court was presided over by three Amatyas or Pradestarah.

(b) The courts for preserving the integrity of officials and the departments of administration was presided over by the Samaharta and the Pradestarah.

समाहर्तृप्रदेष्टारः पूर्वमध्यक्षाणामध्यक्षपुरुषाणां च नियमनं कुर्युः

(c) The other courts were presided over generally by the departmental heads. The judges were vested with criminal jurisdiction and interpreted the laws themselves.

Not only were the cases summarily tried, but the offences were taken congnizance by the officers who seems to have had inquisitional authority. The punishments inflicted were severe. Whipping, flogging, shaving of head, brading, fines etc. were the minor punishments prevelant in those days. Horrible penalties ranging from mutilation to death with horrible tortures and comprised various forms of cruel death.

Reduction to slavery was also a punishment given to women or men in cases of adultery or similar serious offences. The greek writers have also described in detail the severity of criminal law. Though Kautilya had laid down the system of paying fines and compensations in lieu of death penalty or mutilations of organs in ordinary cases. Thus he ensures a seperate income to the royal treasury. Brahmans were generally exempted from death penalties though some exceptions existed.

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REGULATION OF COMMERCE AND INDUSTRY

In many ancient civilizations and so in India unrestricted freedom for the individual to determine the price of his own effort or an uncontrolled raising of prices by the merchants and labourers was regarded against all the principles of justice. Consequently it was the natural demand of the society for the intervention of the government to get the goals of–

a. A fair price in case of merchants.

b. A fair profit in case of manufacturers

c. A fair remuneration for labourers.

Thus traders and manufacturers were subjected to interferences on the part of the states. They did not enjoy the benefits of a "No Control System". A number of items were monopolised by the state to increase its revenue. Thus the individual traders had little scope of private enterprises. Mines and the mining industry and the salt were few of the Monopolised items of the state. The Government enjoyed special rights regarding the sale of the produce of royal farms and factories. These were sold to the benefit of subjects. The government made in its priority to fill in coffers in the first place. Thus the people got things cheaper and at a reasonable price. With a view to these the state did not allow its subjects to engage in any trade without its permission. In this way the greedy merchatns were checked and prevented with the normal supply and distribution of essential items. No one was allowed to purchase things to

the excess of his own needs except a recognised trader otherwise had his goods confiscated by the state.

तेन धान्यपण्यनिचयांश्चानुज्ञाता कुर्युः
अन्यथा निचितमेषां पण्याध्यक्षो गृहीयात्।

The Arthashastra in theory regarded the traders as robbers though not in name. The state controlled the profits and prices of merchants.

एवं चोरानचोराख्यान् वणिक्कारुकुशीलवान्।
भिक्षुकान् कुहकांश्चान्यान्वायरयेत् देशपीडनात्॥

Anyone charging extra profit was penalised. To ensure success in regulation of prices and profits the government prohibited all sales except in the markets. According to Arthashastra nothing could be sold in the place of its production.

जातिभूमिषु पण्यानामविक्रयः।
खनिभ्यो धातुपण्यादानेषु षट्छतमत्ययः

All items were examined and sealed by the officers before transportation to the market and their price was also fixed by them, to prevent the fluctuation of prices due to the variations in demand and supply various steps were used to be taken by the Panyadhyaksha.

पण्यबाहुल्यात् पण्याध्यक्षः सर्वपण्यान्येकमुखानि
विक्रीणीत।
तेष्वविक्रीतेषु नान्ये विक्रीणीरन्

Hoarding of Commodities was also punishable crime. Adulteration and supply of poor quality of food stuffs was severly punished. The government regulated weights and measures too. Following officers were apointed to enforce the above regulation :

The Sulkadhyaksha, The Panyadhyaksha, Samsthadhyaksha, Pautavadhyaksha and Antapalas.

While internal trade was subjected to strict regulations the state encouraged the foreign trade. They were given various privileges and exemptions for this purpose.

धान्यस्त्रेहक्षारलवण गन्धभैषज्यद्रव्याणां समर्ऐपधाने द्वादशपणो दण्डः

The state encouraged the Indian merchants to export. Besides above all the government controlled the guilds, their profits and wages. Before the Mauryan period the guilds were very powerful and decided all the matters themselves concerning their interest. The powerful Kautilya governmetn could not tolerate such independence on the part of these guilds of artisans and workmen and took necessary steps to bring them under control. Kautilya recommended the formation of a board to protect the interest and regulate the earnings of the guilds under Amatyas or Pradestarah.

प्रदेष्टारस्त्रयस्त्रयो वामात्याः कण्टकशोधनं (कारुक्षणं) कुर्युः

Once formed the guilds had to function under the directions of the board. During the days of Chanakya some of the important guilds were as follows–

Guilds of weavers, Guilds of miners, Guilds of Carpenters, medical men, musicians and dancers, workers in stone or masonry, lower class artisans like potters, dyers etc.

The artisans had to work according to the rates fixed by the board otherwise they were liable to punishment.

The position of artisans and skilled workman was strengthened by making it criminal on the part of employers to lower their wages. Special protection was provided to the artisans and injury of life and limb was compensated to them. In cases of difference the opinion of experts was taken. In cases of non payment of wages the master was

fined ten times. On the other hand the employee was fined for his failure in completing the assigned task.

गृहीत्वा वेतनं कर्म अकुर्वतो भृतकस्य द्वादशपणो दण्डः। संरोधश्चाकारणात्।

The principle guiding the relations between master and sevant alwavs was that wages should be in direct proportion of the work done.

Chanakya strived for the abolition of slavery altogether selling of children into slavery whether of Sudras, Vaisyas, Kshattriyas or Brahmans was strictly forbidden.

उदरदासवर्जमप्राप्तव्यवहारं आर्यप्राणं शूद्रं विक्रयाधानं नयतस्वजनस्य द्वादशपणो दण्डः।

वैश्यं द्विगुणः। क्षत्रियं त्रिगुणः। ब्राह्मणं चतुर्गुणः।

परजनस्य पूर्वमध्यमोत्तमवधा दण्डाः। क्रेतृश्रोतृणां च।

In regard to slavery Kautilya's attitude stands apart as a glowing light house of liberalism and humanity in a barbaric age. He was bold enough to propagate that among ïryas none should be in boundage or in slavery.

न त्वेवार्यस्य दासभावः

Inspite of this liberal tendancy on the part of Kautilya the institution of slavery was too deep rooted to be easily eradicated. Previous to Kautilya none dared to abolish it.

The slaves were given certain rights such as–

a. They became entitled to freedom on payment of ranson.
b. The slave or the slave girl was automatically freed if his or her master kept him naked or violated the slave girl.

प्रेतविन्मूत्रोच्छिष्ठेग्राहिणामाहितस्य

नग्नस्तापनं दण्डप्रेषणं अतिक्रमणं च स्त्रीणां मूल्यनाशकरम्।

c. A captive in battle was freed by paying half his ransom.

d. In the case of a slave girl used as a concubine and becoming a mother was freed along with her children.

e. Kautilya conferred upon the slave the right to inherit property and made their natural relatives their heir. They were also allowed to earn without neglecting their duties towards their masters. This enabled them to buy their freedom.

आत्माधिगतं स्वामिकर्माविरूद्धं लभेत्, पित्र्यं च दाय॥
मूल्येन चार्यत्वं गच्छेत्।

The Arthashastra of Chanakya gives detailed descriptions of labour conditions in ancient India. They were in general as follows :

a. None was to be employed in dirty or fatal work.

b. Employment of children under the age of eight years in hard work was forbidden.

c. Labourers were allowed to have holidays. Those who worked during holidays got extra wages.

d. Skilled workers received rewards.

e. Kautilya also provided for the widows and orphan female, who could not come out of their houses to collect materials from the factory and returned them after processing.

While labourers had their wages fixed, they themselves were liable to work according to their contract. The state in this way made regulations to create peaceful and cordial relations between employers and employees.

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PROVINCIAL AND LOCAL GOVERNMENT

In the Mauryan period the empire had become too extensive so that it was impossible to administer it only through Central Government. As a result the empire was divided into seperate but subordinate administrative units which were usually managed by some royal prince or the officer who enjoyed the utmost trust of the king.

According to Chanakya the provincial administrative machinery was under following officers.

(a) Samaharta who was incharge of revenue collection and police.

(b) Four Sthanikas incharge of four janapada areas under Samaharta.

(c) On every five or ten villages Gopas were appointed.

Thus Gopas were the lowest officers of state for revenue and police matters. They used to keep detailed accounts of income and expenditure of people, their moveable property, occupational details and activities of people residing in his area of jurisdiction. Spies were also appointed to help them to collect above informations.

In tows the Nagarikas were appointed with multifarious responsibilities.

समाहर्तुवन्नगरको नगरं चिन्तयेत्।

They used to keep vigilent eye upon the movements of new comers and were also responsible for upkeep of peace of the city. Sanitary conditions were also supervised by them. They also had to protect the people from the ravages

of fire. People were compelled to keep water pots, axes, ladders and other necessary items to fight fire.

The Nagarikas kept the drains and waterways in proper order and inspect the fortifications, walls and passages of the city.

नित्यमुदकस्थानमार्गभूमिच्छन्नपथवप्रप्राकाररक्षावेक्षणम्।

The Nagarikas and his subordinates were also responsible for the loss suffered by merchants or citizens. They examined the goods coming to the city and ascertained their quality or price and punished the tax evaders with fines.

The duties and responsibilities of Kantka-Sodhana officers were multiferious to detect and suppress the crimes. They employed spies in the garb of magicians, bards, dumb men, dancers, actors, buffoons, astrologers, brothel keepers and ascetics to apprehend criminals of various natures.

In the Mauryan period in cases of murders they took hold of the body and after examination tried to find out a clue to the real cause of death. while in cases of suicide the dead body was exposed on the public thoroughfare and subejcted to insults and indignities. Even the burial or cremation facilities were denied to them and sometimes the bodies of the dead were thrown into jungles.

घातयेत् स्त्री वा स्वयमात्मानं पापेन मोहिता।
रज्जु ना राजमार्गे तां चाण्डालेनापकर्षयेत्॥
न श्मशानविधिस्तेषां न सम्बन्धिक्रियास्तथा॥
वन्धुस्तेषां तु यः कुर्यात् प्रेतकार्यक्रियाविधिम्।
तद्रतिं स चरेत्पश्चात् स्वजनाद्वा प्रमुच्यते।

The govenment considered the lives of the people as sacred and did its best to ensure their safety. The king had to feed the weak and disabled, the widows without children and orphans etc. But Chanakya forbidden to help such destitutes who were left by their guardians under the

influence of some monastic propaganda. The government believed in social coperation and enforced social duties on its subjects. Any dereliction of such duties was punished. For example men forsaking wife and children, husbands refusing to maintain wives and brothers with resources refusing to take care of minor brothers and sisters.

धान्यस्नेहक्षारलवणगन्धभैषज्यद्रव्याणां समवर्णोध
ाने द्वादशपणो दण्डः।

With the same purpose the governemnt checked monastic propaganda. Though the people were allowed to join any order but it was incumbent upon them to make ample arrangements to upkeep their family before joining such order. Otherwise they were liable for punishment. The personage or seduce women to join orders was a punishable offence.

लुप्तव्यवायः प्रव्रजेदावृश्चा धर्मस्वान्।
अन्यथा नियमेयत। पुत्रदारमप्रतिविधाय प्रव्रजतः।
पूर्वः साहस दण्डः स्त्रियं च प्रव्राजयतः।

Non-brahamanical monastic orders were excluded from villages and were not allowed to have Sanghas or Ashramas in villages.

वानप्रस्थादन्यः प्रव्रजितभावः सजातादन्यः
संङ सामुत्थायकादन्यः समयानुबन्धो
वा नास्य जनपदमुपनिवेशेत।
न च तत्रारामविहारार्थाः शालाः सुपः।

Beggars were also treated stringently. They were punished by beating.

Arthashastra clearly forbade, to organise the Sanghas of heretics in newly settled villages persuation of women for joining orders and presenting alms to the heretics and laid down punishments for above acts.

The government maintained and safe guarded the social

privileges of the Brahmans. Insults to them and bodily violence were severely punished. Any one defiling their kitchen and forcing them to eat unclean and forbidden food was also punished.

The purity of blood of higher castes was maintained 'Pratiloma' sexual relations whether voluntary or not was severely punished.

A new officer with the designation of Devtadhyaksha was appointed. He had the charge of sacred placed and temples. In times of financial crisis he roused the fears and superstitious of people and made them pay in the name of Gods.

The Government took emergency measures to combat natural calamities e.g. famine, floods and pestilence etc.

Chanakya has mentioned eight extra ordianry calamities e.g. fire, flood, famine, pestilence, rats and other impediments to agriculture, ferocious animals and demons.

Like his contemporaries he too believed in the effectiveness of prayers offered, magical rites, incantations to unto the evils arising from such catastrophies.

Chanakya laid down preventive measures for out break of fire. The dwelling of workman with fire were made away from the crowded areas, in dry seasons the hours of fire bindling were restricted and above all people were directed to keep fire fighting equipments e.g. water filled pots, axes, ladders etc.

Similarly the people living on the banks of rivers were directed to keep boats and rafts. Neighbours were bound to help the people in distress during the out break of fire and floods.

In times of pestilence doctors and physicians were employed by the state. Dogs were let loose to put down the menace of rats. Hunters were employed to mitigate the fears of ferocious animals.

Besides all these measures magical rites and prayers were also performed. We hear worship of rain, fire and the river Ganga by Siddha-tapash.

State used to take steps to mitigate the distress of its subejcts. It used, to distribute food from the royal stock, to distribute seeds and corn among distressed agriculturists.

राजा बीजभक्तोपगृहं कृत्वां अनुग्रहं कुर्यात्।

The state also used to seek assistance of its allies.

The state used to tap the resources and sacked hoarded stocks of the rich in public interest and also tax them, etc.

Arthashastra anticipated all possible measures which could be adopted in more enlightened ages.

Villages were comparatively free from the active jurisdiction of royal officers than towns. These were rather autonomous bodies. In the days of Kautilya the villages were self sufficient molecules of vast empire.

Politically they were self governing bodies. They were islands of Republics in those days. Rise and fall of empires and changes of dynastics left little impact upon them. The village's officer, the Gamika, was vested with minor magisterial powers and was able to expel or punish undesirable persons or criminals. He was assisted by a number of officials elected by the village people themselves. The village was regarded as a cooperative social unit. Many duties were assigned to village elders. These village preserved the property of minors and gods.

वालद्रव्यं ग्रामवृद्धा वर्धयेयुराव्यवहारप्रापणात् देवद्रव्यं च।

They decided boundary disputes.

क्षेत्रविवादं सामन्तग्रामवृद्धा कुर्युः।

The village people were not only empowered for the

above but cooperation among them in works of public utility was also solicited and enforced by law, namely in building of temples or holy places, resting places and making of dams and canals for irrigation purposes.

पुण्यस्थानारामाणां च सम्भूय
सेतुबन्धादप्रकामतः कर्मकरबलीवर्दाः कर्म-कर्यः।
व्ययकर्मणि च भागी स्यात्। न चांशं लभेत्।

Medical men and artisans were encouraged to settle down in a newly settled village by grants of land. Cultivators were also given loans of money and corn. Water supply was ensured by erecting dams or constructing reservoirs by the state through the active cooperation of villagers.

Thus the principles of author of Arthashastra, 'Chanakya' were actively followed. This enabled the village life to thrive. They became prosperous and disasters because of the central governemnt had little impact upon them. They were almost autonomous and self sufficient regarding their own governance.

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